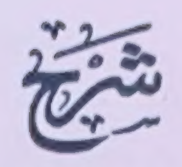
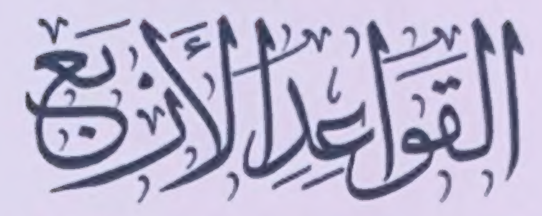




THE FOUR FUNDAMENTAL PRINCIPLES

Muḥammad bin 'Abdul-Wahhāb

By *Sheikh al-Islām, al-Mujaddid,*

Dr. Ṣāliḥ bin Fawzān bin 'Abdullāh al-Fawzān

With Explanation by the Noble Shaykh,

Member of the Council of Senior Scholars
Saudi Arabia



THE FOUR FUNDAMENTAL PRINCIPLES



By *Sheikh al-Islām, al-Mujaddid,*
Muḥammad bin 'Abdul-Wahhāb

With Commentary by the Noble Shaykh,
Dr. Ṣāliḥ bin Fawzān bin 'Abdullāh al-Fawzān
Member of the Council of Senior Scholars
Saudi Arabia



First Edition 1436 AH / 2015 CE

ISBN 978-1-911448-98-3 ردمك

Printed and Distributed by:

Dar Makkah International
23-25 Parliament Street
Birmingham UK
B10 0QJ
Tel: 00 217739309
0021 7723 600
Mob: 00 447533177 345
0044 7815806 517

دار مكة المكرمة
42 ش البستان متفرع من ش الجلاء
المنصورة
مصر
0502345627
0195520475

Cover design, review and typesetting by:
Abū Fātimah Azhar Majothī
www.ihsaandesign.com

THE FOUR FUNDAMENTAL PRINCIPLES


بسم الله الرحمن الرحيم

CONTENTS PAGE

Preface 7
The Four Fundamental Principles (Introduction) 20
The First Principle 41
The Second Principle 45
The Third Principle 51
The Fourth Principle 74



PREFACE

الحمد لله رب العالمين وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين. أما بعد:

All praise and thanks be to Allāh, the Lord of the Worlds, and blessings and peace be upon our Prophet Muḥammad and upon his family and companions. To proceed:

فهذه رسالة القواعد الأربعة للإمام المجدد الشيخ محمد بن عبد الوهاب – رحمه الله تعالى. وقبل أن ندخل في موضوع الرسالة نتكلم عن المؤلّف والتعريف به من أجل أن يكون عند طالب العلم معرفة بهذا المؤلف وطريقته في دعوته لأن هذا من الأمور المهمة في معرفة الأئمة والدعاة إلى الله ومعرفة نشأتهم ودعوتهم من أجل أن يسير طلاب العلم على نهجهم ويقتبسوا من سيرتهم ويقتدوا بهم.

This is the treatise *"The Four Principles"* by the Imām, *al-Mujaddid* (reformer), Sheikh Muḥammad Ibn Abdul Wahhāb ﷺ. Before we get into the subject, we will talk about the author and introduce him in order for the student of knowledge to be familiar with him and the methodology he adopted in his call (to *Tawheed*) because this is one of the important affairs: to know about the imāms and preachers who call to (the worship of) Allāh, their upbringing and mission. This is in order for the students of knowledge to follow and learn from their biographies and examples.

فهو الشيخ الإمام المجدِّد شيخ الإسلام محمد بن عبد الوهاب بن سليمان بن علي بن مشرف التميمي النَّجدي ولد رحمه الله في بلدة العيينة[1] وهي قرية في شمال الرياض, وكانت محل أسرته.

(1) عام 1115هـ المتوفى رحمه الله في عام 1206هـ، انظر الأعلام للزركلي 275/6، ومعجم المؤلفين لعمر كحالة 472/3 برقم (14463).

He is the Sheikh, the Imām, *al-mujaddid* (reformer), ***Sheikh al-Islām***, Muḥammad Ibn 'Abdul Wahhāb Ibn Sulaimān Ibn Ali Ibn Musharraf al-Tamīmī al-Najdī; he ﷺ was born in the town of 'Uyaynah which is a village in the north of Riyadh, and the home to his family.

نشأ في بيت علم فأبوه كان القاضي في البلد وجده الشيخ سليمان كان هو المفتي والمرجع للعلماء وأعمامه كلهم علماء.

He grew up in a house of knowledge; his father was the judge in the country and his grandfather Sheikh Sulaimān was the Mufti and the reference for the scholars, and all his uncles were scholars.

فنشأ في بيت علم ودرس على يد أبيه عبد الوهاب وعلى أعمامه منذ صغره فقد حفظ القرآن الكريم قبل أن يبلغ سن العاشرة فاشتغل في طلب العلم وحفظ القرآن على أبيه. وقرأ كتب التفسير والحديث حتى برع في العلم وهو صغير وأعجب أبوه والعلماء من حوله بذكائه ونبوغه وكان يناقش في المسائل العلمية حتى أنهم استفادوا من مناقشته فاعترفوا له بالفضل ثم إنه لم يكتف بهذا القدر من العلم وإن كان فيه الخير إلا أن العلم لا يشبع منه.

He grew up in a house of knowledge where he studied at the hands of his father 'Abdul Wahhāb and his paternal uncles from a young age. He memorized the entire Noble Qur'ān before the age of ten and occupied himself with seeking knowledge and memorizing the Qur'ān with the help of his father. He read books of tafsīr (interpretation) and ḥadīth until he became proficient in knowledge while still young. His father and the scholars around him were impressed by his intelligence and distinction. He would discuss scientific matters to the point that they benefited from these conversations and acknowledged his merit. He was not satisfied with this amount of knowledge though it contains much good; even so one cannot be satisfied with knowledge (i.e. he yearns for more).

فرحل لطلب العلم وترك أهله ووطنه وسافر إلى الحج وبعد الحج ذهب إلى المدينة والتقى بعلمائها في المسجد النّبوي خصوصًا الشيخ عبد الله بن إبراهيم بن سيف وكان إمامًا في الفقه

وأصوله وهو من أهل نجد من أهل المجمعة في سدير وكذلك ابنه إبراهيم بن عبد الله مؤلف كتاب العذب الفائض شرح ألفية الفرائض. والتقى كذلك بالمحدث الشيخ محمد حياة السندي وأخذ منه إجازة في مروياته من كتب الحديث.

Thereafter, he traveled to seek knowledge and left his family and homeland. He performed Hajj and then moved onto al-Madīnāh and met its scholars in the Prophet's Mosque, in particular: Sheikh ‘Abdullah Ibn Ibrāhim Ibn Saif, one of the people of Najd from the people of al-Majma‘ah in Sudair, who was an Imām in fiqh and its principles, his son Ibrāhīm Ibn ‘Abdullah, the author of *"al-'Adhb al-Fā'id Sharḥ Alfiyyat al-Farā'iḍ"*, as well as the scholar of ḥadīth, Sheikh Muḥammad Ḥayat al-Sindī, from whom he attained an *ijazah* in his reports from the books of ḥadīth.

ثم رجع إلى بلاده ولم يكتف بهذا بل سار إلى بلاد الأحساء في شرق بلاد نجد وفيها العلماء من حنابلة وشافعية ومالكية وحنفية وأخذ عنهم خصوصًا عن الحنابلة ومنهم محمد بن فيروز وعبد الوهاب بن فيروز أخذ عنهم الفقه. وأخذ عن عبد الله بن عبد اللطيف الأحسائي.

Then he returned to his country and as he was not satisfied with [what he attained in respect to knowledge], he traveled to the city of Aḥsā', to the east of Najd, wherein resided scholars from the Ḥanbalī, Shāfi'ī, Mālikī and Ḥanafī schools; he studied under them, especially the Ḥanbalis, including Muḥammad Ibn Fairūz and ‘Abdul Wahhāb Ibn Fair- z from whom he studied fiqh and he also learnt from ‘Abdullah Ibn ‘Abdul Laṭīf al-Aḥsā'ī.

ولم يكتف بهذا بل ذهب أيضًا إلى العراق – إلى البصرة خاصة – وكانت آن ذاك آهلة بالعلماء في الحديث والفقه فأخذ عن علمائها خصوصًا الشيخ محمد المجموعي وغيره. وكان في كل تنقلاته إذا ظفر بكتاب من كتب شيخ الإسلام ابن تيمية ومن كتب تلميذه ابن القيم نسخه بقلمه ونسخ كثيرًا من الكتب في الأحساء وفي البصرة فتجمعت لديه مجموعة عظيمة من الكتب.

Not only this, he also went to Iraq, Baṣra in particular, which at the time was populated with scholars of ḥadīth and fiqh. He learnt from

the scholars therein, especially Sheikh Muḥammad al-Majmū'ī and others. Throughout his travels, if he came across the books of *Sheikh al-Islam* Ibn Taymiyyah and his student Ibn al-Qayyim, he would transcribe them by hand along with many other books from al-Aḥsā' and Baṣra, and as such, he managed to gather a significant amount of books.

ثم إنه هم بالسفر إلى بلاد الشام لما فيها من أهل العلم خصوصًا من الحنابلة وأهل الحديث ولكنه بعدما سار إليها شقّ عليه الطريق وحصل عليه جوع وعطش وكاد أن يهلك في الطريق وأنتم تعلمون الإمكانات في ذلك الوقت وبعد المسافة.

He then was about to travel to the country of Shām because of the people of knowledge therein, especially from the Ḥanbalī [madhhab] and the people of ḥadīth, but on the way there he found it hard [to continue] due to hunger and thirst and he almost died; and you are well aware of the possibilities at that time and far distances.

فرجع إلى البصرة وعدل عن السفر إلى الشام ثم رجع إلى نجد بعد ما تسلح بالعلم وبعدما حصل على مجموعة كبير من الكتب إضافة إلى الكتب التي كانت عند أهله وعند أهل بلده.

Then he returned to Baṣrā and left off traveling to Sham and then returned to Najd after being equipped with knowledge and attaining a large collection of books in addition to the books which belonged to his family and the people of his country.

ثم اتجه إلى الدعوة والإصلاح ونشر العلم النّافع ولم يرض بأن يسكت ويترك الناس على ما هم عليه بل أراد أن ينتشر علمه وأن يدعو إلى الله فنظر في مجتمعه فوجد فيه من الشر والشرك الأمور الكثيرة فأخذته الغيرة على دين الله والرحمة للمسلمين ورأى أنه لا يسعه السكوت على هذا الوضع.

Then he began missionary activities, reformation and dissemination of beneficial knowledge. He was not satisfied with being silent and leaving the people on what they were upon, but wanted to spread his knowledge and call to Allāh. He looked at his community and found the existence of many affairs related to evil and polytheism and he

had concern for the religion of Allāh and compassion for the Muslims; he found he could not afford to remain silent in this situation.

وكان علماء نجد يعنون بالفقه وهم في العقيدة على عقيدة المتكلمين من أشاعرة وغيرهم ليس لهم عناية بعقيدة السّلف كما هو في الشام وفي مصر وغيرها من الأقطار وكانت العقيدة المنتشرة فيها هي عقيدة الأشاعرة مع ما عند كثير منهم من الإخلال بتوحيد الألوهية.

The scholars of Najd had concern in jurisprudence, and in relation to creed they followed the doctrine of the theologians from the Ash'aris and others; they had no interest in the creed of the *salaf* (righteous ancestors) as in the Shām, Egypt and other regions. The widespread creed was that of the Ash'aris together with failing to establish the *Tawḥīd* of *Ul- hiyyah.*

وأما عقيدة السلف فقلّ من يعنى بها وطغت على الكثير منهم الخرافات والبدع والشرك في العبادة المتمثل بعبادة القبور هذا من النّاحية العلمية.

As for the creed of the salaf (righteous ancestors), then few gave attention to it whereas many were overshadowed by fairy tales, innovations, polytheism in worship manifested in worshiping graves; this is with respect to knowledge.

وأما من النّاحية السياسية فكانوا متفرقين ليس لهم دولة تجمعهم بل كل قرية لها أمير مستقل بها. فالعيينة فيها حاكم والدرعية فيها حاكم والرياض فيها حاكم وكل قرية صغيرة فيها حاكم، وكانت بينهم حروب وسلب ونهب فيما بينهم وبين القرى والبادية.

In terms of politics, the people were scattered, without a state to bring them together, rather each village had its independent amīr (chief); al-'Uyaynah, ad-Dar'iyyah, Riyadh and every small village had its own amīr; wars and looting took place among themselves and between the villages and the Bedouins.

فمن النّاحية السياسية كانت البلاد في قلق وتفرق وفي تناحر وضياع حتى أن أهل البلد الواحد يقاتل بعضهم بعضًا.

Politically, the country was in a state of anxiety, disunity, enmity and loss, to the point that the people of the same city would fight one another!

وفي بلاد نجد عبادة القبور والاستغاثة بالأموات. فقد كانت عندهم قبور للصّحابة كقبر زيد بن الخطاب رضي الله عنه الذي استشهد مع جماعة من الصحابة في حرب مسيلمة الكذاب وكانوا يستنجدون بها ويستغيثون بها وعلى قبر زيد قبة وكانوا يأتون إليها من بعيد. وهي مشهورة عندهم.

In the city of Najd, we would have found the worship of graves and people calling for help from the dead; the people access to the graves of the Companions, such as that of Zaid Ibn al-Khaṭṭāb ﷛ who was martyred with a group of companions in the war against Musaylimah *al-Kadhāb*[1] (the liar); they would turn to Zaid for help and on his tomb was a dome. They would travel long distances to visit it and it was well known among them.

وعندهم أشجار ونخيل يعتقدون فيها ويتبركون بها بل كانت عندهم النِّحل الباطلة مثل الصوفية ووحدة الوجود في الرياض والخرج؛

They had trees and palm trees and believed in them and sought blessings from them; moreover, they took to false creeds such as that of the Sufis and *Wahdah al-Wujud*[2] in Riyadh and al-Kharj;

---

[1] Musailimah bin Ḥabīb: was one of a series of men who claimed to be a prophet around the same time as the Messenger of Allāh, Muhammad (ﷺ). He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet "the Liar" (Arabic: الكذّاب).

[22] A doctrine or belief which identifies God with the universe, or regards the universe as a manifestation of God.

هكذا كانت حالتهم الدينية والعلماء ساكتون عن هذا الوضع بل إن بعض العلماء يشجعون على هذه الخرافات ويؤيدونها.

Such was their religious condition and the scholars were silent about it, rather some of them encouraged these myths and supported them!

فلما رأى – رحمه الله – حال المسلمين تحرك للدعوة إلى الله عز وجل وقام يدعو إلى الله ويدرّس التوحيد وينكر هذه الشركيات والخرافات ويقرر منهج السلف الصالح فتكوّن عنده تلاميذ من الدرعية والعيينة ممن أراد الله له الخير.

When [the Sheikh] saw the condition of the Muslims, he began to call to Allāh ﷻ, teaching *Tawḥīd* (monotheism), disapproving these *shirkiyāt* (any form of polytheism) and myths and he affirmed the methodology of the pious *salaf*; thus some students from ad-Dar'iyyah and al-'Uyaynah, whom Allāh wanted good for, were developed by him.

ثم إنه اتصل بأمير العيينة وعرض عليه الدعوة فقبل منه الأمير ووعده بالمناصرة في أول الأمر وهدم قبة زيد بن الخطاب حيث طلب من الأمير هدمها لأنه لا يمكن أن يهدمها إلا من له سلطة أما الفرد فلا يستطيع, ذلك فاستجاب له الأمير.

Afterwards, he contacted the amīr of al-'Uyaynah and presented to him the [foundations] of his mission and the amīr accepted them and promised at the beginning to support him, and based on the Sheikh's request to the amīr, the latter demolished the dome of Zayd Ibn al-Khaṭṭāb[3] as no individual could do that except someone with power.

---

[3] Zayd Ibn al-Khattab was a Companion of Muhammad ﷺ and the brother of the second Caliph Umar Ibn al-Khattab. In the battle against Musaylimah, Zayd called out to the forces: "*Men, bite with your jaw teeth, strike the enemy and press on. By God, I shall not speak to you after this until either Musaylamah is defeated or I meet God!*" He then charged against the enemy and continued fighting until he was killed. His grave was purportedly located just north of modern-day Riyadh until the 18th century.

وجاء إلى الشيخ امرأة اعترفت بالزنا وطلبت منه أن يقيم عليها الحد فردها حتى كررت عليه الطلب مثل ما فعلت الغامدية رضي الله عنها في عهد النبي[4] فأقام عليها الحد ورجمها.

A woman came to the Sheikh and admitted adultery and asked him to establish the punishment on her. He asked her to go back, but when she insisted as Ghāmidiyyah ﷺ did at the time of the Prophet ﷺ, he established the punishment and stoned her.

فلما بلغ أمير الأحساء هدم القبة وأنه رجم المرأة أرسل إلى أمير العيينة وقال: إما أن تطرد هذا المطوع وإلاّ قطعت عنك المساعدة التي أرسلها إليك.

When the amīr of al-Aḥsā' heard about the demolition of the dome and the stoning of the women, he sent a message to the amīr of al-'Uyaynah and said to him: "Either you expel this *Muṭawwa'* or otherwise I cut off the assistance I send to you!"

فجاء الأمير إلى الشيخ وعرض عليه الأمر وقال: أنا لا أقدر أن أقاوم هؤلاء، فهدّأه الشيخ ووعده بالخير وأن يتوكل على الله وأن الرزق بيد الله وأن هذه عقيدة التوحيد من قام بها فإن الله يعينه وينصره.

The amīr sent for the Sheikh and brought to him the matter and said: "I cannot resist these [people]." The Sheikh calmed him down and promised him good and advised him to trust in Allāh, that livelihood is in Allāh's Hand and that whosoever establishes this creed of *Tawḥīd*, then Allāh will indeed help and support him.

لكن الأمير أصرّ على خروج الشيخ من بلده فخرج الشيخ من العيينة في وقت القيلولة وذهب إلى الدرعية وكان له فيها تلميذ من خيار التلاميذ يقال له ابن سويلم.

But the amīr insisted on the Sheikh leaving his land. The Sheikh then left al-'Uyaynah during time siesta time and went to ad-Dar'iyyah where one of his best students resided, by the name of Ibn Suwaylim.

[4] Sahih Muslim.

فذهب الشيخ من العيينة إلى الدرعية ليس معه إلا المروحة اليدوية يهوي بها على وجهه وهو يمشي ويقول: ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا • وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

The Sheikh went from al-'Uyaynah to al-Dar'iyyah, and he had nothing with him except a hand-fan that he would use to fan himself while he walking while reciting: "And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine." [Aṭ-Ṭalāq (65): 2-3]

يردد هذه الآية وهو يمشي فلما وصل إلى تلميذه في الدرعية أصاب التلميذ خوف وقلق من مجيء الشيخ لأنه يخشى على نفسه وعلى الشيخ من أهل البلد لأنهم متحاذرون من هذا الشيخ فهدأه الشيخ وقال: لا يخطر في بالك شيء أبدًا توكل على الله جل وعلا فهو ينصر من نصره.

He repeated this verse while walking; when he arrived before his disciple in ad-Dar'iyyah, fear and worry hit the pupil of the arrival of the Sheikh because he feared for himself and the Sheikh from the harm of the people of that land because they warned against him. The Sheikh calmed him down and said: "Do not let anything ever bother you; put your trust in Allāh, for He supports[5] whoever helps (the cause of) Allāh.

وفيما هم كذلك علمت زوجة أمير الدرعية وكانت امرأة صالحة فعرضت على زوجها الأمير محمد بن سعود أن يناصر هذا الشيخ الذي جاء وأنه نعمة من الله ساقها إليه فالبدار باغتنامه فأدخلت عليه الطمأنينة وحب الدعوة وحب هذا العلم

During this time, the wife of the amīr of Dar'iyyah, who was a pious woman, came to know [about the Shaikh] so she suggested to her husband, amīr Muḥammad Ibn Sa'ūd, to support the Sheikh and that he is a blessing from Allāh sent to him so he has to take the initiative and embrace this opportunity. She thereby put assurance [in his heart] and the love of knowledge and the call [to Allāh].

[5] As stated in Surah Muhammad, verse 7.

فقال الأمير: يأتيني. فقالت زوجته بل: اذهب أنت إليه لأنك إذا أرسلت إليه وقلت: يأتيني، ربما يقول الناس: طلبه من أجل أن يبطش به، لكنك إذا ذهبت إليه يكون هذا عزًا له ولك.

The amīr said: "Let him come to me." So his wife said: "Rather, you go to him; if you send someone to him asking for him to come to you, people might say that you send for him in order to oppress him, but if you go to him that will be a honour to you both."

فذهب إليه الأمير في بيت التلميذ وسلّم عليه وسأله عن قدومه... فشرح له الشيخ وبيّن له أنه ليس عنده إلا دعوة الرسل صلوات الله وسلامه عليهم وهي الدعوة إلى كلمة التوحيد وهي لا إله إلا الله وشرح معناها وبيّن له أنها عقيدة الرسل.

So the amīr went to him in the student's house and saluted him and asked him about [the reason] for his coming. The Sheikh explained and clarified to him that he had nothing but the call of the Messengers (may the blessing and peace of Allāh be upon them all), and that is the call to Tawḥīd, which is *Lā ilāha illa-Llāh* (there is no god worthy of worship but Allāh alone); he explained to him its meaning and clarified to him that it is the creed of the Messengers.

فقال الأمير: أبشر بالنصر والتأييد. وقال له الشيخ: وأبشر بالعز والتمكين لأن هذه الكلمة – لا إله إلا الله – من قام بها فإن الله يمكّن له.

So the amīr said: "Be rejoiced with support and advocacy." The Sheikh said to him: "Be delighted with honour and empowerment because this word – *La ilāha ill-Llāh* – whosoever establishes it, then Allāh will indeed empower him.

فقال له الأمير: لكني أشترط عليك شرطًا. قال وما هو؟ قال أن تتركني وما آخذ من الناس. قال الشيخ لعل الله يغنيك عن هذا ويفتح لك باب رزق من عنده.

The amīr said to him: "But I have a condition for you." [The Shaikh] said: "What is it?" He said: "To leave me to with respect to what I am taking from the people." The Sheikh said: "Perhaps Allāh make

you not in need of this and He will open the door of provision from Him."

فتفرقا على هذا وقام الشيخ بالدعوة وقام الأمير بالمناصرة.

They left one another on this [agreement] so the Sheikh took care of the *da'wah* [the call to Allāh] and the amīr, with the support.

ثم توافد الطلاب على الدرعية وصار للشيخ مكانة فيها، فكان هو الإمام في الصّلاة والمفتي والقاضي، فتكونت إمارة للتوحيد في بلاد الدرعية من ذلك الوقت وأرسل الشيخ رسائل إلى أهل البلدان والقرى يدعوهم إلى الله والدخول في عقيدة التوحيد وترك البدع والخرافات فمنهم من استجاب وانضم إلى الدعوة بدون جهاد وبدون قتال ومنهم من مانعه وعانده فقاتل جنود التوحيد بقيادة الأمير محمد بن سعود وريادة الشيخ محمد بن عبد الوهاب قاتلوا من عاند وعارض.

Then students arrived successively to ad-Dar'iyyah and the Sheikh achieved a standing therein, whereby he became the *imām* in prayer and the mufti and judge. From that time, the Emirate of Tawḥīd was established in the lands of ad-Dar'iyyah. The Sheikh sent letters to the people of the cities and villages inviting them to Allāh, accepting the creed of *Tawḥīd* and to abandon innovations and myths. Some of them responded and joined the call without fight while others refused and opposed so they were fought by the soldiers of *Tawḥīd* under the leadership of the amīr Muḥammad Ibn Sa'ūd and the Sheikh Muḥammad Ibn 'Abdul Wahhāb.

وامتدت الدعوة في بلاد نجد وسلّمت له البلاد ومن حولها حتى أمير العيينة الذي كان له موقف مع الشيخ دخل في ولاية محمد بن سعود.

And the call extended in the lands of Najd and the whole of the country was handed over to him, even the amīr of al-'Uyaynah, who had an aversion to the Sheikh, entered under the state of Muḥammad Ibn Sa'ūd.

كذلك دخلت الرياض بعد قتال شديد وامتدت إلى الخرج وما وراء الخرج وإلى الشمال والجنوب حتى عمت من حدود الشام شمالاً إلى حدود اليمن جنوبًا ومن البحر الأحمر إلى الخليج العربي شرقًا كلها صارت تحت ولاية الدرعية بادية وحاضرة.

Riyadh also entered after heavy fighting and (the state) spread to al-Kharj and beyond and to the north and south till it reached the borders of Sham in the north to the borders of Yemen in the south and from the Red Sea to the Arabian Gulf in the east - all under the jurisdiction ad-Dar'iyyah, both the deserts and cities.

وأفاء الله على الناس في الدرعية الخير والرزق والغنى والثروة وقامت بها أسواق تجارية واستنارت بالعلم والقوة ببركة هذه الدعوة السَّلفية التي هي دعوة الرسل عليهم السَّلام.

And Allah bestowed on the people in ad-Dar'iyyah much good, provisions, riches and wealth, commercial markets were established and the state was enlightened with knowledge and power with the blessing of this *salafi* call, which is the call of the Prophets, peace be upon them.

فتلقى هذه العقيدة بقوة وقام بالدعوة إليها والجهاد في سبيلها حتى استنارت بها هذه البلاد ولله الحمد، وامتدت إلى البلاد المجاورة في مصر والشام والعراق وحتى في بلاد فارس عند أهل السنة وامتدت إلى الهند وإلى المغرب وإلى كثير من البلاد ولله الحمد. فمن أراد الله له الخير فإنه تأثر بهذه الدعوة المباركة وعرف أنها دعوة حق فاستجاب لها وأيّدها وقامت الحجة على المعاندين ولله الحمد والمنة وزالت عن البلاد معالم الشرك والوثنية وعوائد الجاهلية.

The state strongly received this creed and began to call to it and make Jihad in its cause until its lands were enlightened through it, and all praise and thanks be to Allāh alone; [the call of *Tawḥīd*] spread to neighbouring countries in Egypt, Syria, Iraq and even in Persia among the Sunnis, India, Morocco and many other countries. Whosoever Allāh wants good for, then he is influenced with this blessed call and he comes to know that it is a call of truth, so he responds to it and supports it; the evidence has been established against the stubborn, and all praise and grace to Allāh alone, while

all characteristics of polytheism and idolatry and ignorance have been removed.

THE FOUR FUNDAMENTAL PRINCIPLES

[THE INTRODUCTION]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

أسأل الله الكريم ربّ العرش العظيم أن يتولاّك في الدنيا والآخرة، وأن يجعلك مباركًا أينما كنت، وأن يجعلك ممّن إذا أُعطيَ شكر، وإذا ابتُلي صبر، وإذا أذنب استغفر، فإنّ هؤلاء الثلاث عنوان السعادة.

I pray to Allāh, the Most Generous, the Lord of the Great Throne, to take care of you in the life of this world and the hereafter, to make you blessed wherever you are; to make you of those whom, when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness.

Explanation

هذه ((القواعد الأربع)) التي ألّفها شيخُ الإسلام محمد بن عبد الوهّاب رحمه الله .

This is *al-Qawā'id al-Arba'ah* (The Four Principles) that *Sheikh al-Islām* Muḥammad ibn 'Abd al-Wahhāb ﷺ authored.

وهي رسالة مستقلّة ولكنها تُطبَع مع ((ثلاثة الأصول)) من أجل الحاجة إليها لتكون في متناوَل أيدي طلبة العلم. و(القواعد) جمع قاعدة، والقاعدة هي: الأصل الذي يتفرّع عنه مسائلُ كثيرة أو فروعٌ كثيرة.

It is an independent treatise, but is usually printed along with *al-Uṣ-l ath-Thalāthah* (The Three Principles) because there is a need for it to

be accessible for students of knowledge. The word *qawā'id* is the plural of *qā'idah* (principle). And the *qā'idah* is the origin from which many matters branch out.

ومضمون هذه القواعد الأربع التي ذكرها الشيخ رحمه الله: معرفة التوحيد ومعرفة الشرك.

These four principles that the Sheikh ﷺ mentioned take account of one's knowledge and awareness about both *Tawḥīd* (monotheism) and *Shirk* (polytheism).

وما هي القاعدة في التوحيد؟ وما هي القاعدة في الشرك؟، لأنّ كثيرًا من الناس يتخبّطون في هذين الأمرين، يتخبّطون في معنى التوحيد ما هو؟ ويتخبّطون في معنى الشرك، كلٌّ يفسّرهما على حسَب هواه.

It explains what is the *qā'idah* (principle) in relation to both *Tawḥīd* (monotheism) and *Shirk* (polytheism). This is because many people tend to mix up these two issues. They get confused in the meaning of *Tawḥīd* and what it stands for; they also get puzzled in the meaning of *Shirk*; each person giving them a different interpretation according to their own desire.

ولكن الواجب: أنّنا نرجع في تقعيدنا إلى الكتاب والسنّة، ليكون هذا التقعيد تقعيدًا صحيحًا سليمًا مأخوذًا من كتاب الله وسنّة رسوله ﷺ، لاسيّما في هذين الأمرين العظيمين . التوحيد والشرك ..

In fact, when we want to settle a ruling, we should do so by returning to the Qur'ān and Sunnah. This way the ruling will be sound and safe, derived from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ, especially in these two significant matters, *Tawḥīd* (monotheism) and *Shirk* (polytheism).

والشيخ رحمه الله لم يذكر هذه القواعد من عنده أو مِنْ فكره كما يفعل ذلك كثيرٌ من المتخبّطين، وإنما أخذ هذه القواعد من كتاب الله ومن سنّة رسول الله ﷺ وسيرته.

Moreover, the Sheikh ﷺ did not invent these principles by himself as many confused people do, but rather he took them from the Book of

Allāh and the Sunnah of the Messenger of Allāh ﷺ along with his (biography).

فإذا عرفت هذه القواعد وفهمتها سهُل عليك بعد ذلك معرفة التوحيد الذي بعث الله به رسله وأنزل به كتبه ومعرفة الشرك الذي حذّر الله منه وبيّن خطره وضرره في الدنيا والآخرة.

As such, once you know and understand these principles it will then become easier for you to know and learn the *Tawḥīd* (monotheism) that Allāh sent His Messengers with and revealed in His Books. You will also get to know the ***Shirk*** which Allāh has warned about and clarified its danger and harm in the life of this world and the hereafter.

وهذا أمرٌ مهمّ جدًّا، وهو ألزم عليك من معرفة أحكام الصلاة والزّكاة والعبادات وسائر الأمور الدينيّة، لأن هذا هو الأمر الأوّلي والأساس، لأنّ الصلاة والزّكاة والحج وغيرها من العبادات لا تصح إذا لم تُبنَ على أصل العقيدة الصحيحة، وهي التوحيد الخالص لله عزّ وجل.

Understanding and adhering to this is more obligatory on Muslims than learning the rulings of *Ṣalāh* (prayer), ***Zakāt*** (poor's due), worship and other religious issues, because this is the primary and fundamental matter. To make it clearer, the *Ṣalāh*, *Zakāt*, *Ḥajj* (pilgrimage) and other acts of worship are not valid and accepted if they are not based on the foundation of the correct *'aqidah* (creed) which is the pure and absolute *Tawhid* to Allāh ﷻ.

وقد قدّم رحمه الله لهذه القواعد الأربع بمقدِّمة عظيمة فيها الدعاء لطلبة العلم، والتنبيه على ما سيقوله.

The Sheikh ؒ preceded these four principles with a momentous introduction that includes a supplication for the student of knowledge and drawing his attention to what he was going to say.

حيث قال: ((أسأل الله العظيم ربّ العرش الكريم أن يتولاّك في الدنيا والآخرة وأن يجعلك مباركًا أينما كنت، وأن يجعلك ممّن إذا أُعطي شكر وإذا ابتُلي صبر وإذا أذنب استغفر، فإنّ هذه الثلاث هي عنوان السعادة)) .

He said: *"I pray to Allāh, the Most Generous, the Lord of the Great Throne, to take care of you in the life of this world and the hereafter, to make you blessed wherever you are; to make you of those whom, when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness."*

هذه مقدّمة عظيمة، فيها دعاءٌ من الشيخ رحمه الله لكلّ طالبِ علم يتعلّم عقيدته يريد بذلك الحق، ويريد بذلك تجنُّب الضلال والشرك، فإنه حَرِيٌّ بأن يتولاه الله في الدنيا والآخرة.

This is a very significant introduction that embodies an invocation from the Sheikh ﷺ to every student of knowledge who is learning *'aqīdah* (creed) in order to seek out the truth, avoid going astray and falling into *Shirk*. It is very important for each student to have Allāh to take care of him in this world and hereafter.

وإذا تولاّه الله في الدنيا والآخرة فإنه لا سبيل إلى المكاره أن تصل إليه، لا في دينه ولا في دنياه، قال . تعالى .: ﴿ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّـٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِ ﴾

Moreover, if Allāh takes care of the one seeking the truth in the life of this world and the hereafter, then there is no access for misfortunes to affect him in his religion or in the life of this world. Allāh the Most High said: **"Allāh is the *Waliyy* (Protector or Guardian) of those who believe; He brings them out from darkness into light. But as for those who disbelieve, their *'awliyā'* (supporters and helpers) are *ṭāgh-t*[6]."** [Al-Baqarah 2:257]

[6] The word *Ṭāgh-t* covers a wide range of meanings: It means anything worshipped other than Allāh, i.e. all false deities; it may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. 'Īsā (Jesus ﷺ) and other Messengers of Allāh who were

فإذا تولاّك الله أخرجك من الظّلمات . ظلمات الشرك والكفر والشُّكوك والإلحاد . إلى نور الإيمان والعلم النافع والعمل الصالح. ﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴾

Hence, if Allāh is your *Waliyy* He will take you out from the darkness of *Shirk*, *Kufr* (disbelief), doubts and *Ilḥād* (atheism) – to the light of *Eemān* (belief), beneficial knowledge and righteous action; "That is because Allāh is the *Mawlā* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *mawlā*." [Muḥammad 47: 11]

فإذا تولاّك الله برعايته وبتوفيقه وهدايته في الدنيا وفي الآخرة، فإنّك تسعد سعادة لا شقاء بعدها أبدًا، في الدنيا يتولاّك بالهداية والتوفيق والسير على المنهج السليم، وفي الآخرة يتولاّك بأن يُدخلك جنّته خالدًا مخلّدًا فيها لا خوف ولا مرض ولا شقاء ولا كبَر ولا مكارِهن، هذه وَلاية الله لعبده المؤمن في الدنيا والآخرة.

Consequently, if Allāh takes care of you by means of His guardianship, success and guidance in the life of the world and in the hereafter, in terms of care and protection, success and guidance, you will indeed become very happy to the extent that you will never become miserable and unhappy. In the life of this world, Allāh will be your *Waliyy*, in regards to guidance and success and to be upon the correct *manhaj* (methodology). As for the hereafter, He will be your *Waliyy* in a manner that He will make you enter His paradise forever, where there is no fear, sickness, unhappiness, aging and no misfortune. This is the *wilāyah* of Allāh for His believing servant both in the life of this world and the hereafter.

قال: ((وأن يجعلك مباركًا أينما كنت)) إذا جعلك الله مباركًا أينما كنت فهذا هو غاية المطالب، يجعل الله البركة في عمرك، ويجعل البركة في رزقك، ويجعل البركة في علمك، ويجعل

falsely worshipped and taken as *Tāgh- ts*. Likewise, saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed.

البركة في عملك، ويجعل البركة في ذريّتك، أينما كنت تصاحبك البركة، أينما توجّهت، وهذا خيرٌ عظيم وفضلٌ من الله سبحانه وتعالى.

The Sheikh said: *"...to make you blessed wherever you are."* If Allāh makes you blessed wherever you are then this is the utmost one can ask and look for; Allāh then, will allow you to have blessing in your lifespan, sustenance, knowledge, actions, and in your progeny. Moreover, the blessing will accompany you wherever you are and wherever you go and this is a great bounty and a grace from Allāh ﷻ.

قال: ((وأن يجعلك ممّن إذا أُعطي شكر)) خلاف الذي إذا أُعطي كفر النعمة وبطِرها، فإنّ كثيرًا من الناس إذا أُعطوا النعمة كفَروها وأنكروها، وصرفوها في غير طاعة الله عزّ وجل فصارتْ سببًا لشقاوتهم، أما مَن يشكُر فإنّ الله يزيده: ﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴾

The Sheikh ﷺ said: *"to make you of those whom, when they are granted something they are grateful."* - In contrast with the one whom, when he is given something, he is ungrateful for that favour. Indeed many people, when they are given a favour, they deny it and show no gratitude for it and will use it instead on anything other than the obedience of Allah ﷻ, and so the favour will become a medium to their unhappiness and suffering, whereas Allah will increase and give more to those who are thankful amongst His servants: "And (remember) when your Lord proclaimed: 'If you give thanks, I will give more (of My Blessing).'" [Ibrāhīm 14:7]

والله ـ جلّ وعلا ـ يزيد الشّاكرين من فضله وإحسانه. فإذا أردّت المزيد من النعم فاشكر الله ـ عزّ وجل ـ وإذا أردتّ زوال النعم فاكفُرها.

For Allāh gives more to the ones who are grateful for His grace and bounty. Therefore, if you want more favours, then be grateful to Allāh ﷻ and if you want them to be taken away from you then be unthankful.

قال: ((وإذا ابتُلي صبر)) الله جلّ وعلا يبتلي العباد، يبتليهم بالمصائب، يبتليهم بالمكاره، يبتليهم بالأعداء من الكفّار والمنافقين، فيحتاجون إلى الصبر وعدم اليأس وعدم القنوط من رحمة الله، ويثبُتون على دينهم، ولا يتزحزحون مع الفِتَن، أو يستسلمون للفتن، بل يثبُتون على دينهم، ويصبرون على ما يقاسون من الأتعاب في سبيلها، بخلاف الذي إذا ابتُلي جزع وتسخّط وقنِط من رحمة الله عزّ وجل فهذا يُزاد ابتلاء إلى ابتلاء ومصائب إلى مصائب.

The Sheikh said: *"if they are afflicted with something they are patient..."* - Allāh tests the servants with calamity, misfortune, and with enemies amongst the disbelievers and the hypocrites. Hence, they need to have patience, not be discouraged and not to lose hope in the mercy of Allāh. They will be firm upon their religion and they do not budge nor surrender when tribulations take place. Rather, they will be firm upon their religion and have patience with what they suffer for its cause in terms of hardship. This is the opposite to one who, when tested with something, he becomes sad, worried, discontented and gives up hope in receiving the mercy of Allāh ﷻ. Such a person will have more afflictions and misfortunes.

قال رسول الله ﷺ: « إنّ الله إذا أحبّ قومًا ابتلاهم، فمن رضي فله الرضى ومن سخط فعليه السخط »، و« أعظم الناس بلاءً : الأنبياء، ثم الأمثل فالأمثل ». ابتُلي الرسل وابتُلي الصدّيقون وابتُلي الشهداء وابتُلي عباد الله المؤمنون، لكنهم صبروا، أما المنافق فقد قال الله فيه: ﴿ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ﴾ - يعني: طرف - ﴿ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴾.

The Prophet ﷺ said: *"Verily if Allāh loves some people, He will test them. Thus whoever is going to be content Allāh will be pleased him, and whosoever is displeased, Allāh will be displeased with him too as a result."* And: *"The ones who are more tested are the Prophets, then the like and the like".* The Prophets, the *Ṣiddīq-n*,[7] the martyrs,

[7] The followers of the Prophet ﷺ who were first and foremost to believe in him, like Abu Bakr aṣ-Ṣadīq ؓ.

the believers who worship Allāh, have all been tested, but they have been patient. As for the hypocrite, Allāh said in his regards: "There are among men some who serve Allah, as it were, on the verge" – i.e. on edge - "if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss." [al-Hajj 22: 11]

فالدنيا ليست دائمًا نعيمًا وتَرَفًا ومَلذّات وسُرورًا ونصرًا، ليست دائمًا هكذا، الله يداولها بين العباد. الصحابة أفضل الأمة ماذا جرى عليهم من الابتلاء والامتحان؟، قال تعالى: ﴿ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ ﴾.

Thus, the life of this world does not always have comfort, luxury, enjoyments, happiness and victory. Definitely the life of this world is not like that as Allāh usually alternates it amongst the servants. What happened to the companions who are the best amongst this nation in terms of trials and tests? Allah the Most High states: "And so are the days (good and not so good), We give to men by turns..." [Āl 'Imrān 3:140]

فلْيُوَطِّنِ العبدُ نفسه أنه إذا ابتُلي فإنّ هذا ليس خاصًا به، فهذا سبق لأولياء الله، فيوطِّن نفسه ويصبِر وينتظر الفرج من الله تعالى، والعاقبة للمتّقين.

So, let the servant prepare himself mentally, so that when he is tested, (then he knows) that test is not meant to be for him only; the *'Awliyā'* of Allāh experienced this before him. He should therefore get used to that, to be patient and wait for relief from Allāh the Most High as the final outcome is in favour of the pious.

قال: (وإذا أذنب استغفر) أما الذي إذا أذنب لا يستغفر ويستزيد من الذنوب فهذا شقي . والعياذ بالله ،، لكن العبد المؤمن كلّما صدر منه ذنب بادر بالتوبة.

The Sheikh said: *"and if they commit a sin they ask for forgiveness."* - As for the one who, when he sins, he does not ask forgiveness, but instead commits more sins, then he is a villain, and we seek refuge

with Allāh! But the believing servant ,whenever he commits a sin, he will hasten and rush to repentance.

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴾

"And those who, when they have committed *Fāḥishah* (illegal sexual intercourse) or wrong themselves with evil, remember Allâh and ask forgiveness for their sins - and none can forgive sins but Allâh - and they do not persist in what (wrong) they have done, while they know." [Āl 'Imrān 3: 135]

﴿ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ ﴾

"Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards." [An-Nisā' 4:17]

والجَهالة ليس معناها عدم العلم، لأن الجاهل لا يؤاخذ، لكن الجهالة هنا هي ضدّ الحِلْم. فكلّ مَنْ عصى الله فهو جاهل بمعنى ناقص الحِلْم وناقص العقليّة وناقص الإنسانيّة، وقد يكون عالمًا لكنه جاهل من ناحية أخرى من ناحية أنه ليس عنده حِلم ولا ثبات في الأمور.

And the *jahālah* (ignorance – as mentioned in the above verse) does not mean unawareness, because Islamically, the ignorant one is usually not blamed. Rather the *jahālah* here is the opposite of *ḥilm* (forbearance, discernment). Hence, whosoever disobeys Allāh, he is an ignorant person in the sense that he is lacking *ḥilm*, common sense and humanity. Moreover, one can be a scholar but he is ignorant from other aspects such as not having *ḥilm* or firmness in matters.

﴿ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ ﴾ يعني: كلّما أذنبوا استغفروا، ما هناك أحد معصوم من الذنوب، ولكن الحمد لله أنّ الله فتح باب التوبة، فعلى العبد إذا أذنب أن يُبادِر بالتوبة، لكن

إذا لم يتب ولم يستغفر فهذه علامةُ الشقاء. وقد يقنط من رحمة الله ويأتيه الشيطان ويقول له: ليس لك توبة.

"And repent soon afterwards" Means whenever they sin they ask forgiveness, as no one is sinless, and all praise be to Allāh Alone who has opened the gate of repentance! Therefore, when the servant commits a sin he must rush to repent. On the other hand, if he does not repent nor asks for forgiveness then this is a sign of distress and unhappiness; he may lose hope in receiving the Mercy of Allāh and shayṭān may come to him and say: "There is no repentance for you!"

هذه الأمور الثلاث: (إذا أُعطي شكر وإذا ابْتُلي صبر وإذا أذنب استغفر هي عنوان السعادة) مَن وُفِّق لها نال السعادة، ومن حُرِم منها . أو من بعضها . فإنّه شقيّ.

These three matters, namely '*when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness,*' whosoever is granted success in doing them, he will be happy, and if he is prevented from them or from some of them then he will be miserable and unhappy.

اعلم أرشدك الله لطاعته: أن الحنيفيّة ملّة إبراهيم : أن تعبد الله مخلصًا له الدين كما قال تعالى:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾.

Know, may Allāh grant you right guidance so that you obey Him, that *Ḥanīfiyyah* is indeed the religion of Ibrāhīm; (it means) to worship Allāh Alone with sincerity in the religion as the Most High said: "And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)." (Adh-Dhāriyāt 51: 56)

Explanation

(اعلم أرشدك الله لطاعته) هذا دعاء من الشيخ رحمه الله، وهكذا ينبغي للمعلم أن يدعو للمتعلم. وطاعة الله معناها: امتثال أوامره واجتناب نواهيه.

"Know, may Allāh grant you right guidance so that you obey Him." - This a supplication from the Sheikh ﷺ and this is how the teacher should invoke Allāh for the student. The meaning of obedience to Allāh, is to abide by His orders and to avoid His prohibitions;

(أن الحنيفيّة ملة إبراهيم) الله جلّ وعلا أمر نبيّنا باتّباع ملّة إبراهيم، قال تعالى: ﴿ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴾

"That *ḥanīfiyyah* is indeed the religion of Ibrāhīm." - Allāh commanded our Prophet ﷺ to follow the religion of Ibrāhīm ﷺ). Allah, the Most High said: **"Then, We have sent the revelation to you (O Muhammad ﷺ saying): 'Follow the religion of Ibrahim: *Hanif* (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers).'"** [An-Nahl 16: 123]

الحنيفيّة: ملة الحنيف وهو إبراهيم عليه الصلاة والسلام والحنيف هو: المقبِل على الله المعرِض عمّا سواه، هذا هو الحنيف: المقبِل على الله بقلبه وأعماله ونيّاته ومقاصده كلّها لله، المعرِض

عمّا سواه، والله أمرنا باتّباع ملّة إبراهيم: ﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ﴾

Al-Ḥanafiyyah is the religion of the *Ḥanīf,* Ibrāhīm ﷺ, and the *Ḥanīf* is one who gets turns to Allah and turns away from other than Him. This is the true *Ḥanīf,* who devotes himself to Allāh with his heart, actions, intentions and objectives, all of which are for Allāh and he turns away from anything other than Him. Moreover, Allāh orders us to follow the *Millah* of Ibrāhīm ﷺ: **"And has not laid upon you in religion any hardship: it is the religion (*Millah*) of your father." [Al-Ḥajj 22: 78]**

وملة إبراهيم: (أن تعبد الله مخلصًا له الدين) هذه الحنيفيّة، ما قال : (أن تعبد الله) فقط، بل قال : (مخلصًا له الدين) يعني : وتجتنب الشرك, لأنّ العبادة إذا خالطها الشرك بطلتْ، فلا تكون عبادة إلاّ إذا كانت سالمةً من الشرك الأكبر والأصغر . (كما قال تعالى: ﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ ﴾) جمع: حنيف وهو : المخلِص لله عزّ وجل. وهذه العبادة أمر الله بها جميع الخلْق كما قال تعالى: ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

And the *Millah* of Ibrāhīm is: *"to worship Allāh (Alone) sincerely in the religion"* - this is the meaning of *Al-Ḥanīfiyyah.* The (author) did not say: *"to worship Allāh"* only, rather he said: *"sincerely in the religion,"* i.e. to avoid *Ash-Shirk,* because if worship is mixed with *Ash-Shirk* it becomes null. Therefore, *Al-'Ibādah* is only considered worship when it is free and safe from both the major and minor *Shirk,* as Allāh said: **"And they were not commanded except to worship Allah, [being] sincere to Him in religion, *Ḥunafā',*" [Al-Bayyinah 98:5]** *Ḥunafā'* is the plural of *Ḥanīf*: one who worships Allāh with complete sincerity. And this is the worship that Allah commanded with to all the creation as He, the Most High said:
"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)." [Adh-Dhaariyat 51: 56]

ومعنى يعبدون: يُفْرِدوني بالعبادة، فالحكمة من خلق الخلق: أنهم يعبدون الله عزّ وجل مخلِصين له الدين، منهم من امتثل ومنهم من لم يمتثل، لكن الحكمة من خلقهم هي هذه، فالذي يعبُد غيرَ الله مخالِف للحكمة من خلق الخلق، ومخالِف للأمر والشرع.

And the meaning of "worship Me" is: single Me out with worship. Thus the wisdom behind creating the creation is that they worship Allāh ﷻ with sincerity in religion, some have obeyed while others have not. Nevertheless, the wisdom of their creation is this; the one who worship other than Allāh is contradicting the wisdom for which he was created, and opposes the order as well as Islamic Law.

وإبراهيم هو: أبو الأنبياء الذين جاءوا من بعده، فكلّهم من ذريّته، ولهذا قال جلّ وعلا: ﴿ وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ ﴾ فكلهم من بني إسرائيل حفيد إبراهيم عليه السلام، إلا محمدًا فإنه من ذريّة إسماعيل، فكلّ الأنبياء من أبناء إبراهيم عليه الصلاة والسلام تكريمًا له. وجعله الله إمامًا للنّاس، يعني قدوة: ﴿ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ﴾ يعني: قدوة. ﴿ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً ﴾ يعني: إمامًا يُقتدى به. وبذلك أمر الله جميع الخلق كما قال تعالى: ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾.

Furthermore, Ibrāhīm ﷺ is the father of the Prophets who came after him; all of them are from his *dhuriyyah* (progeny). Therefore, Allah said: "We ordained among his offspring Prophethood and the Book [i.e. the Torah, the Gospel and the Qur'an)." [Al-'Ankaboot 29: 27] Hence, they are all from the children of Isrā'īl ﷺ, the grandson of Ibrāhīm ﷺ, except Muḥammad ﷺ who is from the progeny of Ismā'īl ﷺ. All the Prophets are from the children of Ibrāhīm ﷺ out of honour for him, and Allāh furthermore made him an *Imām* for mankind, namely a *Qudwah* (example): "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)." [al-Baqarah 2: 124] That is to say: An example. "Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation." [An-Nahl 16: 120] Meaning, an *Imām* (a leader having all the good righteous qualities, or a nation) that people should take as an example to follow, as that is what Allāh commanded all the

creation, as He, the Most High said: "And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)." [Adh-Dhaariyat 51: 56]

فإبراهيم دعا الناس إلى عبادة الله عزّ وجل كغيره من النبيّين، كلّ الأنبياء دعوْا الناس إلى عبادة الله وترْك عبادة ما سواه، كما قال تعالى: ﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ ٱعْبُدُوا ٱللَّهَ وَٱجْتَنِبُوا ٱلطَّٰغُوتَ ﴾

Thus, Ibrāhīm ﷺ called mankind to mankind to worship Allāh alone as other Prophets did. All of them called mankind to worship Allāh Alone and to abandon the worship of anything other than Him, as He, the Most High said: "And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities).'" [An-Nahl 16: 36]

وأما الشرائع التي هي الأوامر والنواهي والحلال والحرام فهذه تختلف باختلاف الأمم حسب الحاجات، يشرع الله شريعة ثم ينسخها بشريعة أخرى إلى أنْ جاءت شريعة الإسلام فنسخت جميع الشرائع وبقِيَتْ هي إلى أنْ تقوم السّاعة، أما أصل دين الأنبياء - وهو التوحيد - فهو لم يُنسخ ولن يُنسخ، دينهم واحد وهو دين الإسلام بمعنى: الإخلاص لله بالتوحيد. أما الشرائع فقد تختلف، تُنسخ، لكن التوحيد والعقيدة من آدم إلى آخر الأنبياء، كلهم يدعون إلى التوحيد وإلى عبادة الله، وعبادة الله: طاعته في كلّ وقت بما أمر به من الشرائع، فإذا نسخت صار العمل بالناسخ هو العبادة، والعمل بالمنسوخ ليس عبادة لله.

As for the *Sharā'i* - which are the orders and prohibitions and the lawful and the unlawful, then the (Prophets) are not the same (in respect to them) and their diversity is in accordance to the different nations and their needs. Allāh would legislate a *Sharī'ah* then abrogate it and replace it with another. This continued to happen until the *Sharī'ah* of Muḥammad ﷺ was established and it abrogated all other *Sharā'i,* and it will remain till the Day of Judgment. As for the origin of the Prophets' religion, which is *At-Tawḥīd,* it has not been abrogated and never will be. Their religion is one which is Al-

Islām, in the sense of sincerity to Allāh with *At-Tawḥīd*. The *Sharā'i* may be different and can be abrogated. On the other hand, *At-Tawḥīd* and the creed since Ādam ﷺ up to the last Prophet ﷺ was the mission of all the Prophets, namely: to call to *At-Tawḥīd* and to worship Allāh (alone). The worship of Allāh is to obey Him all the time with that which He has ordered in terms of *Ash-Sharā'i*. Then, if (a *Shari'ah*) is abrogated, acting upon the abrogator will be considered worship and acting upon the abrogated is far from being the worship of Allāh.

فإذا عرفت أنّ الله خلقك لعبادته فاعلم: أنّ العبادة لا تسمّى عبادة إلا مع التوحيد، كما أنّ الصلاة لا تسمّى صلاة إلى مع الطهارة، فإذا دخل الشرك في العبادة فسدتْ كالحدَث إذا دخل في الطهارة.

Hence, if you know that Allāh has created you to worship Him, then you should know that *'Ibādah* (worship) cannot be called so except with *tawḥīd* (monotheism). Similarly, the *ṣalāh* (prayer) cannot be called so except with *ṭahārah* (purity). Thus, if *shirk* (polytheism) enters into *'Ibādah* (worship) it will ruin it, just like *ḥadath* (impurity) if it enters into *ṭaharah* (purity).

Explanation

قال الشيخ: (فإذا عرفتَ أنّ الله خلقك لعبادته فاعلم). يعني: إذا عرفت من هذه الآية: ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾ وأنت من الإنس، داخلٌ في هذه الآية، وعرفت أن الله ما خلقك عبثًا، أو خلقك لتأكل وتشرب فقط، تعيش في هذه الدنيا وتَسْرَح وتَمْرَح، لم يخلقك لهذا، خلقك الله لعبادته، وإنما سخّر لك هذه الموجودات من أجل أن تستعين بها على عبادته، لأنّك لا تستطيع أن تعيش إلا بهذه الأشياء، ولا تتوصّل إلى عبادة الله إلا بهذه الأشياء، سخرها الله لك لأجل أنْ تعبده، ليس من أجل أن تفرح بها وتسرح وتَمْرَحْ وتفسُق وتفجُر تأكل وتشرب ما اشتهيت، هذا شأن البهائم، أمّا الآدميّون فالله جلّ وعلا خلقهم لغايةٍ عظيمة وحكمة عظيمة وهي العبادة.

If *Shirk* enters worship, it spoils it just as *hadath* does when it enters purity. The Sheikh said: *"Hence, if you know that Allāh has created you to worship Him, then you should know…"* - If you realise from this verse: **"And I (Allāh) created the Jinn and mankind except they worship Me (Alone),"** that you are among mankind and you learn that Allāh did not create you without purpose, nor did He create you only to eat and drink, to live in this world and to proceed freely and have fun; He (Allāh) absolutely did not create you for that, instead He created you to worship Him alone, and He has subjected to you

these things that exist to make use of them so that you may worship Him alone, as you cannot live and reach that level of worshiping Allāh alone except by having these things; Allāh has subjected them to you to worship Him alone and not for you to be happy with that, or to proceed without restraint, or to rejoice, or to lead a dissolute life, or to act immorally, and just eat and drink - such a condition is indeed the condition of the animals - but because Allāh has created mankind for a great purpose and significant wisdom, which is to single Him out with the worship…

قال تعالى: ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ • مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴾. الله ما خلقك لتكتسب له، أن تحترف وتجمع له مالاً، كما يفعل بنو آدم بعضهم لبعض يجعلون عُمّالاً يجمعون لهم المكاسب، لا، الله غنيّ عن هذا، والله غنيّ عن العالَمين، ولهذا قال: ﴿ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴾.

He, the Most High said: "And I (Allāh) created the Jinn and mankind except they worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or My creatures)." [Adh-Dhaariyat 51: 56-57] Allah created you to not acquire for him, to practice as a profession and collect money for Him, as the sons of Adam do for each other, by making workers collect their revenues. No! Allah is not in need of all that and is in no need of all those who exist in the creation, therefore He said: "I seek not any provision from them (i.e. provision for themselves or My creatures)."

الله جلّ وعلا يُطعِم ولا يُطعَم، غنيّ عن الطعام، وغني جلّ وعلا بذاته، وليس هو في حاجة إلى عبادتك، لو كفرت ما نقصتَ ملك الله، ولكن أنت الذي بحاجة إليه، أنت الذي بحاجة إلى العبادة، فمن رحمته: أنه أمرك بعبادته من أجل مصلحتك، لأنّك إذا عبدتّه فإنه سبحانه وتعالى يُكرِمُك بالجزاء والثواب، فالعبادة سببٌ لإكرام الله لك في الدنيا والآخرة، فمن الذي يستفيد من العبادة؟، المستفيد من العبادة هو العابِد نفسه، أما الله جلّ وعلا فإنّه غنيّ عن خلقه.

Allah feeds and none feeds Him and He is in no need for food, and gets along without [the help of anyone]. He is not in need of your

worship, and if you disbelieve that decreases nothing from His reign and domain. On the other hand, you need Him and need to worship Him. Hence, from His mercy: He orders you to worship Him for your own good, because if you worship Him, He honours you with the good reward. Therefore, worship is a medium for Allah to honour you in this world and the hereafter. So who benefits from worship? The beneficiary of worship is the worshipper himself, whereas Allah is in no need of His creation.

قال: (فاعلم: أن العبادة لا تسمّى عبادة إلاّ مع التوحيد كما أنّ الصلاة لا تسمّى صلاةً إلا مع الطهارة). إذا عرفت أن الله خلقك لعبادته فإن العبادة لا تكون صحيحة يرضاها الله سبحانه وتعالى إلا إذا توفّر فيها شرطان، إذا اختلّ شرطٌ من الشرطين بطلت. الشرط الأوّل: أنْ تكون خالِصة لوجه الله، ليس فيها شرك. فإنْ خالطها شركٌ بطلتْ، مثْل الطهارة إذا خالطها حدث بطلت، كذلك إذا عبدت الله ثم أشركت به بطلت عبادتك. هذا الشرط الأوّل. الشرط الثاني: المتابَعة للرسول ﷺ، فأيّ عبادة لم يأتِ بها الرسول فإنّها باطلة ومرفوضة، لأنّها بدعة وخُرافة، ولهذا يقول ﷺ: « مَنْ عمِل عملاً ليس عليه أمرُنا فهو رَدّ » وفي رواية: « مَنْ أحدَث في أمرنا هذا ما ليس منه فهو رَدّ ». فلا بدّ أنْ تكون العبادة موافِقة لِمَا جاء به الرّسول ﷺ، لا باستحسانات الناس ونيّاتهم ومقاصدهم ما دام أنّها لم يدلّ عليها دليل من الشرع فهي بدعة ولا تنفع صاحبها بل تضرّه لأنّها معصية وإنْ زعم أنه تقرّب بها إلى الله عزّ وجل.

(The author) said: "...then you should know that *'Ibādah* (worship) cannot be called so except with *tawḥīd* (monotheism). Similarly, the *ṣalāh* (prayer) cannot be called so except with *ṭahārah* (purity)." If you know that Allāh has indeed created you to worship Him alone, then worship is not correct and accepted by Allāh unless two conditions are fulfilled, and if one of these conditions is not met then the worship is void:

1. The intention should be purely for the sake of Allāh without any *Shirk*, as combining it with Shirk nullifies it, just like purity, when it mixes with something *ḥadath* (impure) it is nullified. Likewise, if you worship Allāh and commit *Shirk*

then you become a polytheist and your worship will be ineffective.

2. To follow the Messenger ﷺ. Thus any worship that was not brought by the Messenger ﷺ is definitely void and rejected as it is *Bid'ah* (innovation) and superstition. Therefore, the Prophet ﷺ said: *"Whosoever does an action (of worship) which is not in accordance with this matter of ours will have it rejected"* and in another narration: *"Whomsoever introduces in this matter of ours that which is not from it will have it rejected."* For that reason, worship must correspond with that which the Messenger ﷺ came with, and not with that which the people approve and consider good, or agreeing with their intentions and objectives. As long as there is nothing to prove it from the *Sharī'ah,* it will be considered a *Bid'ah* and furthermore, it will not benefit anyone concerned. It will be considered as a sin, even if its doer claims that he wanted to get closer to Allāh with his deed.

فلا بد في العبادة من هذين الشرطين: الإخلاص، والمتابعة للرّسول حتى تكون عبادةً صحيحة نافعة لصاحبها، فإنْ دخلها شركٌ بطلتْ، وإذا صارت مبتَدَعة ليس عليها دليل فهي باطلة أيضًا، بدون هذين الشرطين لا فائدة من العبادة، لأنّها على غير ما شرع الله سبحانه وتعالى والله لا يقبل إلا ما شَرع في كتابه أو على لسان رسوله ﷺ.

Hence, it is necessary for worship to comply with these two conditions for it to be correct and beneficial, namely: *Ikhlāṣ* (sincerity) and following the Messenger ﷺ. Hence, if worship is combined with *Shirk,* it becomes void, and if it is *Bid'ah* that has no evidence, then it is also invalidated. Without these two conditions there is no benefit from worship, because it is contradicting what Allāh has made as a *Sharī'ah*, and Allāh does not accept anything except that which He has legislated in His Book or by means of His Messenger ﷺ.

(فإذا عرفتَ أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار عرفتَ أنّ أهمّ ما عليك: معرفة ذلك، لعلّ الله أن يخلّصك من هذه الشَّبَكة، وهي الشرك بالله الذي قال الله فيه: ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾ وذلك بمعرفة أربع قواعد ذكرها الله تعالى في كتابه.)

Hence, if you know that *Shirk* ruins *'Ibādah* if it is mixed with it, and it nullifies the deeds, leading the one who commits it to be in Hellfire forever, you are aware that the most important thing upon is understanding this so that perhaps Allah will keep you free of this trap, which is *Shirk* with Allāh, about which He says: **"Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases..."** [An-Nisaa' 4:116] This is achieved by knowing four principles which Allāh has mentioned in His Book.

Explanation

أي: ما دام أنك عرفتَ التوحيد وهو: إفراد الله بالعبادة، يجب أن تعرف ما هو الشرك، لأنّ الذي لا يعرف الشيء يقع فيه، فلا بدّ أنك تعرف أنواع الشرك من أجل أن تتجنّبها، لأنّ الله حذّر من الشرك وقال: ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

That is to say, as long as you are aware of *At-Tawḥīd*, which is to single Allāh with the worship, then it is obligatory upon you to know what is *Shirk*, as one who is not aware of something that is evil and dangerous can easily fall into it. That is why you should know all types of *Shirk* so that you can avoid them, because Allāh has warned against it by saying: "Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases..." [An-Nisaa' 4:116]

فهذا الشرك الذي هذا خطرُه، وهو أنه يَحْرِمُ من الجنّة: ﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ﴾ ويَحْرِمُ من المغفرة: ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ ﴾

This is *Shirk* and its danger, namely, one is prohibited from the Paradise: "Whoever joins other gods with Allah, Allah will forbid him the Garden." [Al-Maa'idah 5:72] Moreover, such a person will be also prohibited forgiveness: "Allāh forgives not that partners should be set up with Him..." [An-Nisaa' 4:48]

إذًا: هذا خطرٌ عظيم، يجب عليك أن تعرفه قبل أيِّ خطر، لأنّ الشرك ضلّت فيه أفهام وعُقول. لنعرف ما هو الشرك من الكتاب والسنة، الله ما حذّر من شيء إلا وبيّنه، وما أمَرَ بشيء إلا ويُبيّنه للناس، فهو لن يحرّم الشرك ويتركه مجمَلاً، بل بيّنه في القرآن العظيم وبيّنه الرسول ﷺ في السنّة، بيانًا شافيًا، فإذا أردنا أن نعرف ما هو الشرك نرجع إلى الكتاب والسنة حتى نعرف الشرك، ولا نرجع إلى قول فلان. وهذا سيأتي.

This a very significant risk that you should be aware of prior to knowing any other dangers, as people who would consider themselves to be rational and learnt went astray in relation to *Shirk*. So let us learn what is *Shirk* from the Book and the Sunnah as Allāh did not warn about something except that He made it very clear, and He did not order us to do anything without clarifying it to mankind. Furthermore, Allāh did not forbid *Shirk* and leave it in a general manner, rather He clarified and explained it well in the Glorious Qur'ān. The Messenger ﷺ himself clarified what *Shirk* is in the *Sunnah* in such a manner that one seeking the truth will be very satisfied and free from all doubts and suspicions. Therefore if we want to fully comprehend *Shirk,* we have to return to the Book and the *Sunnah* until we learn it and avoid relying on whosever's opinion and desires. And this will be addressed shortly.

THE FIRST PRINCIPLE

(**القاعدة الأولى:** أن تعلم أنّ الكفّار الذين قاتلهم رسول الله يُقِرُّون بأنّ الله تعالى هو الخالِق المدبِّر، وأنّ ذلك لم يُدْخِلْهم في الإسلام، والدليل قوله تعالى: ﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾).

Is to know that the *Kuffār* whom the Messenger of Allāh ﷺ fought admit and confirm that Allāh the Most High is *Al-Khāliq* (the Creator), *Al-Mudabbir* (the Planner), and that this is not enough for them to become Muslims. The evidence is the saying of Allāh the Most High: "Say: 'Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?' They will soon say, 'Allāh.' Say, 'Will ye not then show piety (to Him)?'" [Yūnus 10:31]

Explanation

الْقَاعِدَةُ الأُوْلَى: أَنْ تَعْرِفَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللهِ ﷺ كَانُوا مُقِرِّينَ بِتَوحِيدِ الرُّبُوبِيَّةِ، وَمَعَ ذَلِكَ إِقْرَارُهُمْ بِتَوْحِيدِ الرُّبُوبِيَّةِ لَمْ يُدْخِلْهُمْ فِي الإِسْلَامِ، وَلَمْ يُحَرِّمْ دِمَاءَهُمْ وَلاَ أَمْوَالَهُمْ.

It is to know that *Al-Kuffār* whom the Messenger of Allāh ﷺ fought, were people who admitted and confirmed *Tawhīd Ar-Rububiyyah*, but that did not make them enter the fold of Islam nor did it sanctify their blood and wealth.

فَدَلَّ عَلَى أَنَّ التَّوْحِيدَ لَيْسَ هُوَ الإِقْرَارُ بِالرُّبُوبِيَّةِ فَقَطْ، وَأَنَّ الشِّرْكَ لَيْسَ هُوَ الشِّرْكُ فِي الرُّبُوبِيَّةِ فَقَطْ، بَلْ لَيْسَ هُنَاكَ أَحَدٌ أَشْرَكَ فِي الرُّبُوبِيَّةِ إِلاَّ شَوَاذٌّ مِنَ الْخَلْقِ، وَإِلاَّ فَكُلُّ الأُمَمِ تُقِرُّ بِتَوْحِيدِ الرُّبُوبِيَّةِ،

Hence, this proves that *At-Tawḥīd* is not only to confirm *Ar-Rububiyyah.* Very few amongst the creation commit *Shirk Ar-Rububiyyah,* moreover all nations confirm *Tawḥīd Ar-Rububiyyah.*

وَتَوْحِيدُ الرُّبُوبِيَّةِ هُوَ: الإِقْرَارُ بِأَنَّ اللهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْمُدَبِّرُ، أَوْ بِعِبَارَةٍ أَخْصَرَ: تَوحِيدُ الرُّبُوبِيَّةِ هُوَ: إِفْرَادُ اللهِ تَعَالَى بِأَفْعَالِهِ سُبْحَانَهُ وَتَعالَى.

Tawḥīd Ar-Rububiyyah is to admit that Allāh is indeed Al-Khāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīt, Al-Mudabbir. In short, ***Tawḥīd Ar-Rububiyyah*** is to single Allāh with His actions.

فَلاَ أَحَدَ مِنَ الْخَلْقِ ادَّعَى أَنَّ هُنَاكَ أَحَدًا يَخْلُقُ مَعَ اللهِ تَعَالَى، أَوْ يَرْزُقُ مَعَ اللهِ، أَوْ يُحْيِي، أَوْ يُمِيتُ، بَلِ الْمُشْرِكُونَ مُقِرُّونَ بِأَنَّ اللهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْمُدَبِّرُ.

So far, none has claimed that besides Allāh there is someone who can create, provide with the means of subsistence, give life, or make someone die. Rather, *Al-Mushrikūn* (polytheists) confirm that Allāh is indeed Al-Khāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīt, Al-Mudabbir.

اقْرَءُوا الآيَاتِ مِنْ آخِرِ سُورَةِ الْمُؤْمِنُونَ تَجِدُونَ أَنَّ الْمُشْرِكِينَ كَانُوا مُقِرِّينَ بِتَوْحِيدِ الرُّبُوبِيَّةِ، وَكَذَلِكَ فِي سُورَةِ يُونُسَ: ﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ فَهُمْ مُقِرُّونَ بِهَذا.

Read the last verses of Surah Al-Mu'minn and you will find that the polytheists used to confirm *Tawḥīd Ar-Rububiyyah* as well as in S-rah Y-nus: "Say: 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the

living from the dead and the dead from the living? And who disposes all affairs?' They will say, 'Allāh.'" [Yūnus 10:31] Hence, they did, as one can see clearly, confirm *Tawḥīd Ar-Rububiyyah.*

فَلَيْسَ التَّوْحِيدُ هُوَ الإِقْرَارُ بِتَوْحِيدِ الرُّبُوبِيَّةِ كَمَا يَقُوْلُ ذَلِكَ عُلَمَاءُ الْكَلاَمِ وَالنُّظَّارُ فِي عَقَائِدِهِمْ، فَإِنَّهُمْ يُقَرِّرُونَ بِأَنَّ التَّوْحِيدَ هُوَ الإِقْرَارُ بِأَنَّ اللهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ، فَيَقُوْلُوْنَ: (وَاحِدٌ فِي ذَاتِهِ لاَ قَسِيمَ لَهُ، وَاحِدٌ فِي صِفَاتِهِ لاَ شَبِيهَ لَهُ، وَاحِدٌ فِي أَفْعَالِهِ لاَ شَرِيكَ لَهُ) وَهَذا هُوَ تَوحِيدُ الرُّبُوبِيَّةِ.

Therefore, *At-Tawḥīd* is not only to confirm *Tawḥīd Ar-Rububiyyah* as the scholars of theology and theory claim in their creeds. They admit that ***At-Tawḥīd*** is to confirm that Allāh is undeniably *Al-Khāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīt*...etc. They said: "Allāh is One within Himself and not divided into two; One in His qualities that there is none co-equal or comparable unto Him and One in His actions with no partner" - and this is *Tawḥīd Ar-Rububiyyah.*

ارْجِعُوا إِلَى أَيِّ كِتَابٍ مِنْ كُتُبِ عُلَمَاءِ الْكَلاَمِ تَجِدُونَهُمْ لاَ يَخْرُجُونَ عَنْ تَوْحِيدِ الرُّبُوبِيَّةِ، وَهَذَا لَيْسَ هُوَ التَّوْحِيدُ الَّذِي بَعَثَ اللهُ بِهِ الرُّسُلَ، وَالإِقْرَارُ بِهَذَا وَحْدَهُ لاَ يَنْفَعُ صَاحِبَهُ، لِأَنَّ هَذَا أَقَرَّ بِهِ الْمُشْرِكُونَ وَصَنَادِيدُ الْكَفَرَةِ وَلَمْ يُخْرِجْهُمْ مِنَ الْكُفْرِ، وَلَمْ يُدْخِلْهُمْ فِي الإِسْلاَمِ، فَهَذَا غَلَطٌ عَظِيمٌ، فَمَنْ اعْتَقَدَ هَذَا الاعْتِقَادَ مَا زَادَ عَلَى اعْتِقَادِ أَبِي جَهْلٍ وَأَبِي لَهَبٍ، فَالَّذِي عَلَيْهِ الآنَ بَعْضُ الْمُثَقَّفِينَ هُوَ تَقْرِيرُ تَوحِيدُ الرُّبُوبِيَّةِ فَقَطْ، وَلاَ يَتَطَرَّقُونَ إِلَى تَوحِيدِ الأُلُوهِيَّةِ، وَهَذَا غَلَطٌ عَظِيمٌ فِي مُسَمَّى التَّوْحِيدِ.

If you refer to any of the scholars of theology's books you will find that they do not deny *Tawḥīd Ar-Rububiyyah.* Nevertheless, this is not *At-Tawḥīd* which Allāh has sent the Messengers with, and to confirm that alone does not benefit anyone. This is because the polytheists and the haughty amongst the disbelievers admitted that type of *Tawḥīd,* but this still did not get them out of *Al-Kufr,* nor did they became Muslims. This is a very critical mistake as those who fall in it are not different from Abū Jahl and Abū Lahab in creed. Similarly these days, some educated people are upon the same belief,

Tawḥīd Ar-Rububiyyah only, and will dismiss *Tawḥīd Al-Ulūhiyyah* which is a big error in what concerns *At-Tawḥīd.*

وَأَمَّا الشِّرْكُ فَيَقُولُونَ: (هُوَ أَنْ تَعْتَقِدَ أَنَّ أَحَدًا يَخْلُقُ مَعَ اللهِ أَوْ يَرْزُقُ مَعَ اللهِ)، نَقُولُ: هَذاَ مَا قَالَهُ أَبُو جَهْلٍ وَأَبُو لَهَبٍ، مَا قَالُوا: إِنَّ أَحَدًا يَخْلُقُ مَعَ اللهِ، وَيَرْزُقُ مَعَ اللهِ، بَلْ هُمْ مُقِرُّونَ بِأَنَّ اللهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي وَالْمُمِيتُ.

As for *Ash-Shirk,* they say: "It is to believe that there is someone besides Allāh who can also create and provide". We respond by saying: neither Abū Jahl nor Abū Lahab said that; they confirmed that Allāh is *Al-Khāliq, Ar-Rāziq* etc.

THE SECOND PRINCIPLE

(الْقَاعِدَةُ الثَّانِيَةُ: أَنَّهُمْ يَقُولُوْنَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلاَّ لِطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ، فَدَلِيْلُ الْقُرْبَةِ قَوْلُهُ: ﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴾).

The second principle: They say: We did not call them or turn to them but to seek closeness and intercession. The evidence for closeness is the saying of Allāh: "And those who take *Awliyā'* (protectors and helpers) besides Him (Allāh) say: 'We worship them only in order that they may bring us nearer to Allāh.' Truly Allāh will judge between them in that wherein they differ. Verily, Allāh guides not him who is a liar." [Az-Zumar 39:3] ...

Explanation

الْقَاعِدَةُ الثَّانِيَةُ: أَنَّ الْمُشْرِكِيْنَ الَّذِيْنَ سَمَّاهُمْ اللهُ مُشْرِكِيْنَ وَحُكِمَ عَلَيْهِمْ بِالْخُلُوْدِ فِي النَّارِ، لَمْ يُشْرِكُوا فِي الرُّبُوْبِيَّةِ وَإِنَّمَا أَشْرَكُوا فِي الأُلُوْهِيَّةِ، فَهُمْ لاَ يَقُولُوْنَ إِنَّ آلِهَتَهُمْ تَخلق وَتَرْزُقُ مَعَ اللهِ، وَأَنَّهُمْ يَنْفَعُونَ أَوْ يَضُرُّوْنَ أَوْ يُدَبِّرُونَ مَعَ اللهِ، وَإِنَّمَا اتَّخَذُوْهُمْ شُفَعَاءَ، كَمَا قَالَ اللهُ تَعَالَى عَنْهُمْ: ﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾

The second principle: The polytheists, whom Allāh has named *Mushrikīn* and made His judgment that they should be in the Hellfire forever, did not commit *Shirk* in *Ar-Rububiyyah* but rather in *Al-Ulūhiyyah*. Therefore, they do not say that their gods create and provide, benefit and harm and dispose along with Allāh, but rather



they took them as intercessors, as Allāh said in their regards: "They worship besides Allāh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allāh.'"[8]

﴿ لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ﴾ هُمْ مُعْتَرِفُونَ بِهَذَا إِنَّهُمْ لاَ يَنْفَعُونَ وَلاَ يَضُرُّونَ، وَإِنَّمَا اتَّخَذُوهُمْ شُفَعَاءَ، يَعْنِي: وُسَطَاءَ عِنْدَ اللهِ فِي قَضَاءِ حَوائِجِهِمْ، يَذْبَحُونَ لَهُمْ، وَيُنْذِرُونَ لَهُمْ، لاَ لأَنَّهُمْ يَخْلُقُونَ أَوْ يَرْزُقُونَ أَوْ يَنْفَعُونَ أَوْ يَضُرُّونَ فِي اعْتِقَادِهِمْ، وَإِنَّمَا لِأَنَّهُمْ يَتَوَسَّطُونَ لَهُمْ عِنْدَ اللهِ، وَيَشْفَعُوْنَ عِنْدَ اللهِ، هَذِهِ عَقِيدَةُ الْمُشْرِكِينَ.

"Things that hurt them not, nor profit them..." They, *Al-Mushrikn,* acknowledge that the things neither hurt nor benefit them, but they took them as intercessors. That is to say, they put mediators between themselves and Allāh to achieve their needs. If the polytheists sacrifice or make a vow to their intercessors, it is not because they believe that their intercessors can create or provide etc. but rather based on the notion that they can be mediators and intercessors with Allāh; this is the creed of the polytheists.

وَأَنْتَ لَمَّا تُنَاقِشُ الآنَ قُبُورِيًّا مِنَ القُبُورِيِّينَ يَقُوْلُ هَذِهِ الْمَقَالَةَ سَوَاءً بِسَوَاءٍ، يَقُولُ: أَنَا أَدْرِي أَنَّ هَذَا الْوَلِيَّ أَوْ هَذَا الرَّجُلَ الصَّالِحَ لاَ يَضُرُّ وَلاَ يَنْفَعُ، وَلَكِنْ هُوَ رَجُلٌ صَالِحٌ وَأُرِيدُ مِنْهُ الشَّفَاعَةَ لِي عِنْدَ اللهِ.

When you are have a discussion with a grave worshiper, he will say the same thing: "I know that this *waliyy* or this pious man can neither hurt nor profit, but I want him to be my intercessor with Allāh."

وَالشَّفَاعَةُ فِيهَا حَقٌّ وَفِيهَا بَاطِلٌ، الشَّفَاعَةُ الَّتِي هِيَ حَقٌّ وَصَحِيحَةٌ هِيَ مَا تَوَفَّرَ فِيهَا شَرْطَانِ: الشَّرْطُ الأَوَّلُ: أَنْ تَكُونَ بِإِذْنِ اللهِ. وَالشَّرْطُ الثَّانِي: أَنْ يَكُونَ الْمَشْفُوعُ فِيهِ مِنْ أَهْلِ التَّوْحِيدِ، أَيْ مِنْ عُصَاةِ الْمُوَحِّدِينَ.

On the other hand, there are two types of intercession, that which is correct and that which is incorrect. The one that is right and correct

[8] Ynus 10: 18.

has two conditions: (1) It must be with the permission of Allāh; (2) the one intercession is made for should be from the people of *At-Tawḥīd*, namely the sinners amongst them.

فَإِنْ اخْتَلَّ شَرْطٌ مِنَ الشَّرْطِينِ فَالشَّفَاعَةُ بَاطِلَةٌ، قال الله تعالى: ﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾ وقال: ﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ ﴾ وَهُوَ عُصَاةُ الْمُوَحِّدِينَ، أَمَّا الْكُفَّارُ وَالْمُشْرِكُوْنَ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِيْنَ: ﴿ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

Therefore, if the intercession is lacking in one of the two conditions then it is void. Allāh said: "Who is he that can intercede with Him except with His Permission."[9] And He said: "And they cannot intercede except for him with home He (Allāh) is pleased."[10] And they are the sinners amongst *Al-Muwaḥḥidīn* (monotheists), as the disbelievers and polytheists cannot benefit from anybody's intercession: "There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers, etc.), who could be given heed to."[11]

فَهَؤُلَاءِ سَمِعُوا بِالشَّفَاعَةِ وَلَا عَرَفُوا مَعْنَاهَا، وَرَاحُوا يَطْلُبُونَهَا مِنْ هَؤُلَاءِ بِدُونِ إِذْنِ اللهِ عَزَّ وَجَلَّ، بَلْ طَلَبُوهَا لِمَنْ هُوَ مُشْرِكٌ بِاللهِ لَا تَنْفَعُهُ شَفَاعَةُ الشَّافِعِينَ، فَهَؤُلَاءِ يَجْهَلُونَ مَعْنَى الشَّفَاعَةِ الْحَقَّةِ وَالشَّفَاعَةِ الْبَاطِلَة.

Such are those who have heard about *Ash-Shafā'ah* (intercession) but did not know its proper meaning and asked the wrong people for it without the Permission of Allāh ﷻ, and even worse, sought *Ash-Shafā'ah* from one who is himself a polytheist and cannot even profit from others intercessions. Thus these *Mushrikūn* cannot differentiate between the right and wrong *Ash-Shafā'ah*.

[9] Al-Baqarah 2: 255.
[10] AL-Anbiyā' 21: 28.
[11] Ghāfir 40: 18.

(ودليل الشفاعة قوله تعالى: ﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾ والشفاعة شفاعتان: شفاعة منفيّة وشفاعة مثبتة. فالشفاعة المنفيّة ما كانت تطلب من غير الله فيما لا يقدر عليه إلاّ الله، والدليل: قوله تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴾ والشفاعة المثبَتة هي: التي تُطلب من الله. والشّافع مُكْرَمٌ بالشفاعة، والمشفوع له: من رضيَ الله قوله وعمله بعد الإذن كما قال تعالى: ﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾).

The evidence of *ash-Shafāʻah* (intercession) is the saying of the Most High: "And they worship besides Allāh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allāh.'" [Yunus 10: 18] There are two types of *ash-Shafāʻah*: *ash-Shafāʻah* that Allāh has rejected and that which He accepts; as for the rejected type, it is that which is sought from other than Allāh and that only He can do. The evidence is the saying of Allāh: "O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers)." [Al-Baqarah 2:254] And the established intercession is: that which is sought from Allah alone. And the intercessor is honoured with the intercession, and the one whom the intercession is made for is he whom Allah is pleased with his speech and action after the permission [is granted]; as He, the Most High said: "Who is he that can intercede with Him except with His Permission?" [Al-Baqarah 2: 255]

Explanation

الشَّفَاعَةُ لَهَا شُرُوطٌ وَلَهَا قُيُودٌ، لَيْسَتْ مُطْلَقَةً. فَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ نَفَاهَا الله جَلَّ وَعَلاَ وَهذه الشَّفَاعَةُ بِغَيْرِ إِذْنِهِ سُبْحَانَهُ وَتَعَالى، فَلاَ يَشْفَعُ أَحَدٌ عِنْدَ اللهِ إِلاَّ بِإِذْنِهِ،

وَأَفْضَلُ الْخَلْقِ وَخَاتَمُ النَّبِيِّينَ مُحَمَّدٌ ﷺ إِذَا أَرَادَ أَنْ يَشْفَعَ لأَهْلِ الْمَوْقِفِ يَوْمَ الْقِيَامَةِ يَخِرُّ سَاجِدًا بَيْنَ يَدَيْ رَبِّهِ وَيَدْعُوهُ وَيَحْمِدُهُ وَيُثْنِي عَلَيْهِ، وَلاَ يَزَالُ سَاجِدًا حَتَّى يُقَالَ لَهُ: « ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ »، فَلاَ يَشْفَعُ إِلاَّ بَعْدَ الإِذْنِ.

Ash-Shafā'ah (intercession) is general and has conditions and restrictions. Hence, there are two types of *Ash-Shafā'ah*. *Ash-Shafā'ah* that Allāh ﷻ has rejected, which is the one without His permission, for none can intercede with Him but with it. Even the best of the creation and the Seal of the Prophets Muḥammad ﷺ when he wants to intercede for the people awaiting judgment on the Day of Resurrection, he will prostrate himself before his Lord and supplicate to Him and praise Him alone. He will continue to prostrate until it is said to him: "Raise your head and speak, you will be heard; intercede, you will be permitted intercession."[12] Hence, the Prophet ﷺ will not intercede before the permission is [granted].

وَالشَّفَاعَةُ الْمُثْبَتَةُ هِيَ: الَّتِيْ تَطْلُبُ مِنَ اللهِ وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ وَالْمَشْفُوْعُ لَهُ: مَنْ رَضِيَ اللهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ كَمَا قَالَ: ﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

The accepted intercession is that which is sought from Allāh, the intercessor is honoured with the intercession, and the one whom the intercession is made for is he whom Allāh is pleased with his sayings and actions, after the permission is granted; as Allāh said: **"Who is he that can intercede with Him except with His Permission." [Al-Baqarah 2: 255]**

وَالشَّفَاعَةُ الْمُثْبَتَةُ هِيَ الَّتِي تَكُونُ لأَهْلِ التَّوْحِيدِ، فَالْمُشْرِكُ لاَ تَنْفَعُهُ شَفَاعَةٌ، وَالَّذِي يُقَدِّمُ الْقَرَابِينَ لِلْقُبُورِ وَالنُّذُورِ لِلْقُبُورِ هَذَا مُشْرِكٌ لاَ تَنْفَعُهُ الشَّفَاعَةُ. وَخُلاَصَةُ الْقَوْلِ: أَنَّ الشَّفَاعَةَ الْمَنْفِيَّةَ هِيَ الَّتِي تُطْلَبُ بِغَيْرِ إِذْنِ اللهِ، أَوْ تُطْلَبُ لِمُشْرِكٍ. وَالشَّفَاعَةُ الْمُثْبَتَةُ هِيَ الَّتِي تَكُونُ بَعْدَ إِذْنِ اللهِ، وَلأَهْلِ التَّوْحِيدِ.

Ash-Shafā'ah that Allāh accepts is that of the people of *At-Tawḥīd*. Thus, the polytheists, as well as one who sacrifices and makes a vow

[12] Part of a long *Ḥadīth* in *Al-Bukhārī* No. 751.

to graves will not benefit from intercession. In brief, the rejected *Ash-Shafā'ah* is the one sought without Allāh's permission or that which is made for a *Mushrik,* whilst the accepted *Shafā'ah* is one that takes place after Allāh's Permission and is only for the people of *At-Tawḥīd.*

THE THIRD PRINCIPLE

والْقَاعِدَةُ الثَّالِثة: أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ مِنْهُم مَنْ يَعْبُدُ الْمَلائِكَةَ، وَمِنهُمْ مَنْ يَعْبُدُ الأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَحْجَارَ وَالأَشْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ...

The third principle: When the Prophet ﷺ appeared, people were divided in regards to their worship. There were some people who worshiped angels; others worshiped Prophets and pious people, whilst others worshiped trees, stones, and the sun and moon. The Messenger of Allāh ﷺ fought them without making any distinction between them.

Explanation

الْقَاعِدَةُ الثَّالِثَةُ: أَنَّ النَّبِيَّ ﷺ بُعِثَ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَصْنَامَ وَالأَحْجَارَ وَالأَشْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَوْلِيَاءَ وَالصَّالِحِينَ. وَهَذَا مِنْ قُبْحِ الشِّرْكِ أَنَّ أَصْحَابَهُ لاَ يَجْتَمِعُونَ عَلَى شَيْءٍ وَاحِدٍ، بِخِلافِ الْمُوَحِّدِينَ فَإِنَّ مَعْبُودَهُمْ وَاحِدٌ: ﴿ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ • مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ ﴾

Verily, the Prophet ﷺ was sent to people amongst the polytheists, some of whom used to worship angels, others worshipped the sun and the moon, another group worshipped idols, stones and trees as their gods, whilst some worshipped *Al-Awliyā'* and the pious. This is one of the disadvantages of *Ash-Shirk* - that its people cannot gather and agree upon one thing unlike the monotheists whose object of worship is one (Allāh): **"(I ask you): are many lords differing among themselves better, or Allah, the One Supreme and Irresistible? If not Him, ye worship nothing but names which ye have named."** [Yusuf 12:39-40]

فَمِنْ سَلْبِيَّاتِ الشِّرْكِ وَأَبَاطِيْلِهِ: أَنَّ أَهْلَهُ مُتَفَرِّقُونَ فِي عِبَادَاتِهِمْ لاَ يَجْمَعُهُمْ ضَابِطٌ، لأَنَّهُمْ لاَ يَسِيرُونَ عَلَى أَصْلٍ، وَإِنَّمَا يَسِيرُونَ عَلَى أَهْوَائِهِمْ وَدِعَايَاتِ الْمُضِلِّينَ، فَتَكْثُرُ تَفَرُّقَاتُهُمْ: ﴿ ضَرَبَ ٱللَّهُ مَثَلاً رَّجُلاً فِيهِ شُرَكَآءُ مُتَشَـٰكِسُونَ وَرَجُلاً سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلاً ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾

Thus, one of the negative and futile aspects of *Ash-Shirk* is that the ones involved therein are divided in their worship with no measure or principle to unite them. This is because they do not act upon facts revealed but rather upon their desires and claims of those who mislead others, which causes them to be more divided and separated. **"Allah puts forth a parable - a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? - Praise be to Allah! But most of them have no knowledge."** [Az-Zumar 39: 29]

فَالَّذِيْ يَعْبُدُ اللهَ وَحْدَهُ مِثْلَ الْمَمْلُوكِ الَّذِي يَعْبُدُهُ شَخْصٌ وَاحِدٌ يَرْتَاحُ مَعَهُ، يَعْرِفُ مَقَاصِدَهُ وَيَعْرِفُ مَطَالِبَهُ وَيَرْتَاحُ مَعَه، لَكِنْ الْمُشْرِكُ مِثْلَ الَّذِي لَهُ عِدَّةُ مَالِكِينَ، مَا يَدْرِي مَنْ يُرْضِي مِنْهُمْ، كُلُّ وَاحِدٍ لَهُ هَوًى، وَكُلُّ وَاحِدٍ لَهُ طَلَبٌ، وَكُلُّ وَاحِدٍ لَهُ رَغْبَةٌ، كُلُّ وَاحِدٍ يُرِيدُهُ أَنْ يَأْتِيَ عِنْدَهُ، وَلِهَـذَا قَالَ سُبْحَانَـهُ: ﴿ ضَرَبَ ٱللَّهُ مَثَلاً رَّجُلاً فِيهِ شُرَكَآءُ مُتَشَـٰكِسُونَ ﴾ يَعْنِي: يَمْلِكُهُ عِدَّةُ أَشْخَاصٍ، لاَ يَدْرِي مَنْ يَرْضِي مِنْهُمْ، ﴿ وَرَجُلاً سَلَمًا لِّرَجُلٍ ﴾ مَالِكُهُ شَخْصٌ وَاحِدٌ، هَذَا يَرْتَاحُ مَعَهُ هَذَا مَثَلٌ ضَرَبَهُ اللهُ لِلْمُشْرِكِ وَلِلْمُوَحِّد.

Hence, one who worships Allāh Alone is like a slave. The one he worships is one whom he knows what he wants and feels comfortable with. On the other hand, the polytheist is like him who has so many owners and he does not know whom to please amongst them. This is due to the fact that each one of these owners has his own inclination, own order, own wish, and all of them may want him to come to them at the same time. Therefore, Allāh said: **"Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another..."** - that is to say, that many persons own him and he knows

not whom to please amongst them - "...and a (slave) man belonging entirely to one master (like those who worship Allāh alone)." His owner is one person whom he feels comfortable with. This is a parable that Allāh has put forth about the polytheist and monotheist.

فَالْمُشْرِكُونَ مُتَفَرِّقُونَ فِي عِبَادَاتِهِمْ، وَالنَّبِيُّ ﷺ قَاتَلَهُمْ وَلَمْ يُفَرِّقْ بَيْنَهُمْ، قَاتَلَ الْوَثَنِيِّينَ، وَقَاتَلَ الْيَهُودَ وَالنَّصَارَى، وَقَاتَلَ الْمَجُوسَ، قَاتَلَ جَمِيعَ الْمُشْرِكِينَ، وَقَاتَلَ الَّذِينَ يَعْبُدُونَ الْمَلاَئِكَةَ، وَالَّذِينَ يَعْبُدُونَ الْأَوْلِيَاءَ الصَّالِحِينَ، لَمْ يُفَرِّقْ بَيْنَهُمْ. فَهَذَا فِيهِ رَدٌّ عَلَى الَّذِينَ يَقُولُونَ: الَّذِي يَعْبُدُ الصَّنَمَ لَيْسَ مِثْلَ الَّذِي يَعْبُدُ رَجُلاً صَالِحًا وَمَلَكًا مِنَ الْمَلاَئِكَةِ، لأَنَّ هَؤُلاَءِ يَعْبُدُونَ أَحْجَارًا وَأَشْجَارًا، وَيَعْبُدُونَ جَمَادَاتٍ، أَمَّا الَّذِي يَعْبُدُ رَجُلاً صَالِحًا وَوَلِيًّا مِنْ أَوْلِيَاءِ اللهِ لَيْسَ مِثْلَ الَّذِي يَعْبُدُ الأَصْنَامَ.

Hence, the polythiests were divided in their worship and the Prophet ﷺ fought them and did not distinguish between them; he ﷺ fought idolaters, Jews, Christians, Magians, the polytheists, those who worshipped Angels and those who worshiped *Al-Awliyā'* and the pious without making any distinction between them. This is a rebuttal against those who claim that one who worships idols is unlike the one who worships a pious man, or one of the angels because one of them worships stones, trees and inanimate beings, whereas the other worships a pious man or one of the saints of Allah, (according to them) this is unlike the one who worships idols.

وَيُرِيدُونَ بِذَلِكَ أَنَّ الَّذِي يَعْبُدُ الْقُبُورَ الآنَ يَخْتَلِفُ حُكْمُهُ عَنِ الَّذِي يَعْبُدُ الأَصْنَامَ فَلاَ يَكْفُر، وَلاَ يُعْتَبَرُ عَمَلُهُ هَذا شِرْكًا، وَلاَ يَجُوزُ قِتَالُهُ. فَنَقُولُ: الرَّسُولُ لَمْ يُفَرِّقْ بَيْنَهُمْ، بَلْ اعْتَبَرَهُمْ مُشْرِكِينَ كُلَّهُمْ، اسْتَحَلَّ دِمَاءَهُمْ وَأَمْوَالَهُمْ، وَلَمْ يُفَرِّقْ بَيْنَهُمْ، وَالَّذِينَ يَعْبُدُونَ الْمَسِيحَ، وَالْمَسِيحُ رَسُولُ اللهِ، وَمَعَ هَذَا قَاتَلَهُمْ. وَالْيَهُودُ يَعْبُدُونَ عُزَيْرًا، وَهُوَ مِنْ أَنْبِيَائِهِمْ.

What they want to achieve by that is that the one who worships the graves these days has a different ruling from the one who worships idols: he does not become a *Kāfir*, his deed cannot be considered *Ash-Shirk* and none should fight him. We say in response: the Messenger ﷺ did not differentiate between them and considered

them all to be one; he ﷺ regarded their blood and wealth as lawful, and did not differentiate between them and he fought those who worshipped *Al-Masīḥ* ﷺ though he was a Messenger of Allāh, and he ﷺ also fought the Jews who used to worship 'Uzayr ﷺ who was either one of their Prophets or one of their pious people.

فَالشِّرْكُ لاَ تَفْرِيقَ فِيهِ بَيْنَ مَنْ يَعْبُدُ رَجُلاً صَالِحًا أَوْ يَعْبُدُ صَنَمًا أَوْ حَجَرًا أَوْ شَجَرًا، لأَنَّ الشِّرْكَ هُوَ: عِبَادَةُ غَيْرِ اللهِ كَائِنًا مَنْ كَانَ، وَلِهَـذَا يَقُولُ: ﴿ وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا ﴾ وَكَلِمَةُ ((شَيْئًا)) فِي سِيَاقِ النَّهْيِ تَعُمُّ كُلَّ شَيْءٍ، تَعُمُّ كُلَّ مَنْ أَشْرَكَ مَعَ اللهِ عَزَّ وَجَلَّ مِنَ الْمَلائِكَةِ وَالرُّسُلِ وَالصَّالِحِينَ وَالأَوْلِيَاءِ، وَالأَحْجَارِ وَالأَشْجَارِ.

So, when it comes to *Ash-Shirk* there is no difference between the one who worships a pious man and the one who worships idols, stones or trees because *Ash-Shirk* is to worship other than Allāh no matter what it is. For this reason Allāh said: "Worship Allah, and join nothing with Him in worship." [An-Nisā 4:36] The word *Shay'* (thing) in the context of prohibition embodies everything, namely all that been taken as partners along with Allāh whether they are angels, Messengers, the pious, *Al-Awliyā'*, stones or trees.

وَالدَّلِيلُ قَوْلُهُ: ﴿ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ﴾

The evidence is the saying of Allāh: "And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone)." [Al-Baqarah 2: 193]

Explanation

أَيْ: الدَّلِيلُ عَلَى قِتَالِ الْمُشْرِكِينَ مِنْ غَيْرِ تَفْرِيقٍ بَيْنَهُمْ حَسَبَ مَعْبُودَاتِهِمْ؛ قَوْلُهُ تَعَالَى : ((وَقَاتِلُوهُمْ)) وَهَذَا عَامٌّ لِكُلِّ الْمُشْرِكِينَ لَمْ يَسْتَثْنِي أَحَدًا. ثُمَّ قَالَ: ((حَتَّى لاَ تَكُونَ فِتْنَةٌ)) وَالْفِتْنَةُ: الشِّرْكُ، أَيْ: لاَ يُوجَدُ شِرْكٌ، وَهَذَا عَامٌّ. أَي: شِرْكٌ، سَوَاءٌ الشِّرْكُ فِي الأَوْلِيَاءِ وَالصَّالِحِينَ أَوْ بِالأَحْجَارِ أَوْ بِالأَشْجَارِ أَوْ بِالشَّمْسِ أَوْ بِالْقَمَرِ.

That is to say: The evidence for fighting the polytheists without having to distinguish between them according to their deities, is Allāh's saying: "Fight them". This is general for all the polytheists with no exception. Then Allāh said: "until there is no more *Fitnah*". And the *Fitnah* is *Ash-Shirk*. In other words, for *Ash-Shirk* to exist not, and this is general for all types of *Ash-Shirk* whether it is related to *Al-Awliyā'*, the pious, or the stones, or the trees…etc.

((وَيَكُونَ الدِّينُ كُلُّهُ لله)): تَكُونُ الْعِبَادَةُ كُلُّهَا لِلهِ، لَيْسَ فِيهَا شَرِكَةٌ لأَحَدٍ كَائِنًا مَنْ كَانَ، فَلاَ فَرْقَ بَيْنَ الشِّرْكِ بِالأَوْلِيَاءِ وَالصَّالِحِينَ أَوْ بِالأَحْجَارِ أَوْ بِالأَشْجَارِ أَوْ بِالشَّيَاطِينِ أَوْ غَيْرِهِمْ.

"And (all and every kind of) worship is for Allāh (Alone)" i.e. for all the worship to be for Allāh alone, that includes no partnership for anybody no matter what it or who he is. Thus there is no difference in joining partners with Allāh whether they are *Al-Awliyā'*, the pious, the stones, the trees, the Devils or others.

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ: ﴿ وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ ﴾

The evidence for the sun and the moon is the saying of Allāh: "And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves neither to the sun nor to the moon..." [Fuṣṣilat 41: 37]

Explanation

دَلَّ عَلَى أَنَّ هُنَاكَ مَنْ يَسْجُدُ لِلشَّمْسِ وَالْقَمَرِ، وَلِهَذَا نَهَى الرَّسُولُ ﷺ عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا سَدًّا لِلذَّرِيعَةِ، لأَنَّ هُنَاكَ مَنْ يَسْجُدُ لِلشَّمْسِ عِنْدَ طُلُوعِهَا وَيَسْجُدُ لَهَا عِنْدَ غُرُوبِهَا، فَنُهِينَا أَنْ نُصَلِّيَ فِي هَذَينِ الْوَقْتَيْنِ وَإِنْ كَانَتِ الصَّلَاةُ لله، لَكِنْ لَمَّا كَانَ فِي الصَّلَاةِ فِي هَذا الْوَقْتِ مُشَابَهَةٌ لِفِعْلِ الْمُشْرِكِينَ مُنِعَ مِنْ ذَلِكَ سَدًّا لِلذَّرِيعَةِ الَّتِي تُفْضِي إِلَى الشِّرْكِ. وَالرَّسُولُ ﷺ جَاءَ بِالنَّهْيِ عَنِ الشِّرْكِ وَسَدَّ ذَرَائِعَهُ وَالْمُفْضِيَّةَ إِلَيْهِ.

This proves that there are people who prostrate to the sun and to the moon, that is why the Messenger ﷺ prohibited us from praying when the sun is rising or at sunset – in order to block the means. This is because some people prostrate to the sun when rising and when setting, therefore we were prohibited not to pray in these two times though the prayer is for Allah, because praying in such a time makes one resemble the polytheists in what they are doing and as result, one could end up committing *Ash-Shirk*. Hence, the Messenger ﷺ came to forbid *Ash-Shirk* and close all mediums that lead to it.[13]

[13] See *Fatḥ Al-Majīd* 2/835.

وَدَلِيلُ الْمَلائِكَةِ قَوْلُهُ: ﴿ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ﴾

The evidence for the angels is the saying of Allāh: "Nor would he order you to take angels and Prophets for lords (gods)." [Āl 'Imrān 3: 80]

Explanation

قوله: (وَدَلِيلُ الْمَلائِكَةِ ...الخ): دَلَّ عَلَى أَنَّ هُنَاكَ مَنْ عَبَدَ الْمَلائِكَةَ، وَالنَّبِيِّينَ، وَأَنَّ ذَلِكَ شِرْكٌ. عُبَّادُ الْقُبُورِ الْيَوْمَ يَقُولُونَ: الَّذِي يَعْبُدُ الْمَلائِكَةَ وَالنَّبِيِّينَ وَالصَّالِحِينَ لَيْسَ بِكَافِرٍ.

His saying: "The evidence for the angels…etc.", is an indication that there are people who worshipped the angels and the Prophets and that is indeed *Ash-Shirk.* Moreover, grave-worshippers today claim that the who worships the angels, the Prophets and the pious is not a *Kāfir.*

وَدَلِيلُ الأنبياء قَوْلُهُ: ﴿ وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴾

The evidence for the Prophets is the saying of Allāh: "And (remember) when Allāh will say (on the Day of Resurrection): 'O 'Īsā (Jesus), son of Maryam (Mary)! Did you say unto men: "Worship me and my mother as two gods besides Allāh?"' He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).'" [Al-Mā'idah 5:116]

Explanation

وَقَوْلُهُ:(وَدَلِيلُ الأَنْبِيَاءِ....إلخ): هَذَا فِيهِ دَلِيلٌ عَلَى أَنَّ عِبَادَةَ الأَنْبِيَاءِ شِرْكٌ مِثْلَ عِبَادَةِ الأَصْنَامِ. فَفِيهِ رَدٌّ عَلَى مَنْ فَرَّقَ فِي ذَلِكَ مِنْ عُبَّادِ الْقُبُورِ. فَهَذَا فِيهِ رَدٌّ عَلَى هَؤُلاَءِ الَّذِينَ يَقُولُونَ: إِنَّ الشِّرْكَ عِبَادَةُ الأَصْنَامِ، وَلاَ يُسَوَّى عِنْدَهُمْ بَيْنَ مَنْ عَبَدَ الأَصْنَامَ وَبَيْنَ مَنْ عَبَدَ وَلِيًّا أَوْ رَجُلاً صَالِحًا، وَيُنْكِرُونَ التَّسْوِيَةَ بَيْنَ هَؤُلاَءِ، وَيَزْعُمُونَ أَنَّ الشِّرْكَ مَقْصُورٌ عَلَى عِبَادَةِ الأَصْنَامِ فَقَطْ، وَهَذا مِنَ الْمُغَالَطَةِ الْوَاضِحَةِ مِنْ نَاحِيَتَيْنِ: النَّاحِيَةُ الأُولَى: أَنَّ اللهَ جَلَّ وَعَلاَ فِي الْقُرْآنِ أَنْكَرَ عَلَى الْجَمِيعِ، وَأَمَرَ بِقِتَالِ الْجَمِيعِ. النَّاحِيَةُ الثَّانِيَةُ: أَنَّ النَّبِيَّ ﷺ لَمْ يُفَرِّقْ بَيْنَ عَابِدِ صَنَمٍ وَعَابِدِ مَلَكٍ أَوْ رَجُلٍ صَالِحٍ.

As for the author's saying: "The evidence for the Prophets…etc." This is an evidence that worshiping the Prophets is *Ash-Shirk* exactly like worshipping idols. Hence, this is an answer to those among the grave-worshippers who do not make any distinction in this regard, by claiming that *Ash-Shirk* only includes worshipping idols, without there being any resemblance between worshipping idols and a *Waliyy* or pious man. They reject treating them as equals and adhere to the notion that *Ash-Shirk* is limited only to worshipping idols. This

is considered to be a clear fallacy from two angles: (1) Certainly, Allāh in the Qur'ān has denied and disproved all kinds of *Ash-Shirk* and furthermore commanded to fight all *Mushriks*. (2) For sure, the Prophet ﷺ considered them all to be one, those who worshiped idols and the ones who worshiped an angel or a pious man.

وَدَلِيلُ الصَّالِحِينَ قَوْلُهُ: ﴿ أُولَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا ﴾

The evidence for the pious people is the saying of Allāh: "Those whom they call upon (like 'Īsā (Jesus) son of Maryam (Mary), `Uzayr (Ezra), angel, etc.) desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ('Īsā (Jesus), `Uzayr (Ezra), angels, etc.) hope for His mercy and fear His torment." [Al-Isrā' 17: 57]

Explanation

(وَدَلِيلُ الصَّالِحِينَ) يَعْنِي: وَدَلِيلُ أَنَّ هُنَاكَ مَنْ عَبَدَ الصَّالِحِينَ مِنَ الْبَشَرِ قَوْلُهُ تَعَالَى: ﴿ أُولَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ ﴾ قِيلَ: نَزَلَتْ هَذِهِ الآيَةُ فِيمَنْ يَعْبُدُ الْمَسِيحَ وَأُمَّهُ وَعُزَيْرًا، فَأَخْبَرَ سُبْحَانَهُ . أَنَّ الْمَسِيحَ وَأُمَّهُ مَرْيَمَ، وَعُزَيْرًا كُلُّهُمْ عِبَادٌ للهِ، يَتَقَرَّبُونَ إِلَى اللهِ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ، فَهُمْ عِبَادٌ مُحْتَاجُونَ إِلَى اللهِ مُفْتَقِرُونَ إِلَيْهِ يَدْعُونَهُ وَيَتَوَسَّلُونَ إِلَيْهِ بِالطَّاعَةِ.

"The evidence for the pious people" i.e. the evidence that some people worship the pious amongst mankind is Allāh's saying: **"Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest."** It is said this verse was revealed in regards to those who worship 'Īsā, his mother and `Uzayr, thus Allāh informed us that those three mentioned are all slaves of Allāh, seeking closeness to Him, wishing for His mercy and fearing His punishment. So, all of them are servants who are in need of Allāh, poor before Him, calling upon Him and seeking a means of access to their Lord (Allāh) by acts of obedience.

﴿ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ ﴾ يَعْنِي: الْقُرْبُ مِنْهُ سُبْحَانَهُ بِطَاعَتِهِ وَعِبَادَتِهِ، فَدَلَّ عَلَى أَنَّهُمْ لاَ يَصْلُحُونَ لِلْعِبَادَةِ لأَنَّهُمْ بَشَرٌ مُحْتَاجُونَ فُقَرَاءُ، يَدْعُونَ اللهَ، وَيَرْجُوْنَ رَحْمَتَهُ، وَيَخَافُونَ عَذَابَهُ، وَمَنْ كَانَ كَذَلِكَ لاَ يَصْلُحُ أَنْ يُعْبَدَ مَعَ اللهِ عَزَّ وَجَلَّ.

"...desire (for themselves) means of access to their Lord (Allāh)" means: to be close to Allāh by obeying and worshiping Him; thus it is indicated that others do not deserve to be worshiped as they are only human who are poor and in need, they call Allāh, wishing for His mercy and fearing His punishment. Therefore, whosoever has these qualities surely cannot be qualified to be worshipped along with Allāh.

وَالْقَوْلُ الثَّانِي: أَنَّهَا نَزَلَتْ فِي أُنَاسٍ مِنَ الْمُشْرِكِينَ كَانُوا يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنُّ وَلَمْ يَعْلَمْ هَؤُلاَءِ الَّذِينَ يَعْبُدُونَهُمْ بِإِسْلاَمِهِمْ، وَصَارُوا يَتَقَرَّبُونَ إِلَى اللهِ بِالطَّاعَةِ وَالضَّرَاعَةِ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَه، فَهُمْ عِبَادٌ مُحْتَاجُونَ فُقَرَاءُ لاَ يَصْلُحُونَ لِلْعِبَادَةِ.

The second interpretation for the previous verse is: that it was revealed in relation to some people who used to worship a group amongst the *jinn.* Those polytheists did not know that the *jinn* had become Muslims and started to get closer to Allāh by acts of obedience, supplication, wishing for His mercy and fearing His punishment, and so, they are needy servants who cannot be qualified to be worshipped.

وَأَيًّا كَانَ الْمُرَادُ بِالآيَةِ الْكَرِيمَةِ فَإِنَّهَا تَدُلُّ عَلَى أَنَّهُ لاَ يَجُوزُ عِبَادَةَ الصَّالِحِينَ، سَوَاءٌ كَانُوا مِنَ الأَنْبِيَاءِ وَالصِّدِّيقِينَ، أَوْ مِنَ الأَوْلِيَاءِ وَالصَّالِحِينَ، فَلاَ تَجُوزُ عِبَادَتُهُمْ، لأَنَّ الْكُلَّ عِبَادٌ للهِ فُقَرَاءُ إِلَيْهِ، فَكَيْفَ يَعْبُدُونَ مَعَ اللهِ جَلَّ وَعَلاَ.

No matter what is the interpretation of the noble verse, it indicates that it is forbidden to worship the pious, whether they are amongst the Prophets and *Aṣ-Ṣiddīqīn*, or *Al-Awliyā'* and *Aṣ-Ṣāliḥūn*; to worship them is not permissible as all people are servants of Allāh, in need to Him, so how can they be worshiped along with Allāh?

وَالْوَسِيلَةُ مَعْنَاهَا: الطَّاعَةُ وَالْقُرْبُ، فَهِيَ فِي اللُّغَةِ: الشَّيْءُ الَّذِي يُوصِلُ إِلَى الْمَقْصُودِ. فَالَّذِي يُوْصِلُ إِلَى رِضَى اللهِ وَجَنَّتِهِ هُوَ الْوَسِيلَةُ إِلَى اللهِ، هَذِهِ الْوَسِيلَةُ الْمَشْرُوعَةُ فِي قَوْلِهِ تَعَالَى: ﴿ وَٱبْتَغُوٓاْ إِلَيْهِ ٱلْوَسِيلَةَ ﴾

The meaning of *Al-Wasīlah* is obedience and getting close, and linguistically it refers to the thing that can get one to reach the aim. Hence, what makes one get to that stage of deserving Allāh's pleasure along with His paradise is *Al-Wasīlah* to Allāh, which is Islamicaly allowed, for He said: "And seek the means of approach to Him (Allāh)." [Al-Mā'idah 5: 35]

أَمَّا الْمُحَرِّفُونَ الْمُخَرِّفُونَ فَيَقُولُونَ: الْوَسِيلَةُ: أَنْ تَجْعَلَ بَيْنَكَ وَبَيْنَ اللهِ وَاسِطَةً مِنَ الأَوْلِيَاءِ وَالصَّالِحِينَ وَالأَمْوَاتِ، تَجْعَلُهُمْ وَاسِطَةً بَيْنَكَ وَبَيْنَ اللهِ لِيُقَرِّبُوكَ إِلَى اللهِ: ﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

As for those who misinterpret the texts and are known to be superstitious, they say that *Al-Wasīlah* is to take *Al-Awliyā'* and the pious and dead people as intermediaries between you and Allāh to get you closer to Him: "We only serve them in order that they may bring us nearer to Allah." [Az-Zumar 39: 3]

فَمَعْنَى الْوَسِيلَةِ عِنْدَ هَؤُلاَءِ الْمُخَرِّفِينَ: أَنْ تَجْعَلَ بَيْنَكَ وَبَيْنَ اللهِ وَاسِطَةً تُعَرِّفُ اللهَ بِكَ وَتَنْقُلَ لَهُ حَاجَاتِكَ وَتُخْبِرَهُ عَنْكَ، كَأَنَّ اللهَ جَلَّ وَعَلاَ بَخِيلٌ لاَ يُعْطِي إِلاَّ بَعْدَ مَا يُلِحُّ عَلَيْهِ بِالْوَسَائِطِ تَعَالَى اللهُ عَمَّا يَقُولُونَ. وَلِهَذَا يُشَبِّهُونَ عَلَى النَّاسِ وَيَقُولُونَ: اللهُ جَلَّ وَعَلاَ يَقُولُ: ﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ ﴾ فَدَلَّ عَلَى أَنِ اتِّخَاذَ الْوَسَائِطِ مِنَ الْخَلْقِ إِلَى اللهِ أَمْرٌ مَشْرُوعٌ لأَنَّ اللهَ أَثْنَى عَلَى أَهْلِهِ.

Thus, according to these superstitious people, *Al-Wasīlah* is to have an intermediary between you and Allāh so that the intermediary will let Him know about you; this implies that Allah does not know, or that He is stingy and does not give unless intermediaries insist! Far is He above that which they ascribe Him with! For this reason they make people dubious by saying to them: Allāh said: "Those whom

they call upon do desire (for themselves) means of access to their Lord." [Al-Isrā' 17: 57] Thus it is an indication (according to them) that taking intermediaries amongst the creation is something allowed as Allāh has praised those who do it.

وَفِي الآيَةِ الأُخْرَى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ ﴾ قَالُوا: إِنَّ اللهَ أَمَرَنَا أَنْ نَتَّخِذَ الْوَسِيلَةَ إِلَيْهِ، وَالْوَسِيلَةُ مَعْنَاهَا: الْوَاسِطَةُ، هَكَذَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، فَالوَسِيلَةُ الْمَشْرُوعَةُ فِي الْقُرْآنِ وَفِي السُّنَّةِ هِيَ: الطَّاعَةُ الَّتِي تُقَرِّبُ إِلَى اللهِ، وَالتَّوَسُّلُ إِلَيْهِ بِأَسْمَائِهِ وَصِفَاتِهِ سُبْحَانَهُ وَتَعَالَى. هَذِهِ هِيَ الْوَسِيلَةُ الْمَشْرُوعَةُ، أَمَّا التَّوَسُّلُ بِالْمَخْلُوقِينَ إِلَى اللهِ فَهُوَ وَسِيلَةٌ مَمْنُوعَةٌ، وَوَسِيلَةٌ شِرْكِيَّةٌ، وَهِيَ الَّتِي اتَّخَذَهَا الْمُشْرِكُونَ مِنْ قَبْلُ: ﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾ ﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

And in the other verse: **"O you who believe! Do your duty to Allāh, seek the means of approach unto Him, and strive with might and main in His cause."** [Al-Maa'idah 5: 35] They said: verily, Allāh has ordered us to seek *Al-Wasīlah* unto Him, and the meaning of *Al-Wasīlah* is intermediary. This is how they displace the words from their right places! However, *Al-Wasīlah* which is permissible in the Qur'ān and *As-Sunnah* is that which involves obedience that gets you close to Allāh, and *Al-Wasīlah* to Him is by asking Him by His Beautiful Names and Qualities. On the other hand, to make *Tawassul* (petition) to Allāh with His creation is not a permissible means and leads to *Ash-Shirk*, for it is the same excuse that the polytheists have used before: **"And they worship besides Allāh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allāh.'"** [Yūnus 10: 18] **"And those who take *Al-Awliyā'* (protectors, helpers, lords, gods etc.) besides Him (say): 'We worship them only that they may bring us near to Allāh.'"** [Az-Zumar 39: 3]

هَذَا هُوَ شِرْكُ الأَوَّلِينَ وَالآخِرِينَ سَوَاءٌ بِسَوَاءٍ، وَإِنْ سَمُّوهُ وَسِيلَةً فَهُوَ الشِّرْكُ بِعَيْنِهِ، وَلَيْسَ هُوَ الْوَسِيلَةَ الَّتِي شَرَعَهَا اللهُ سُبْحَانَهُ وَتَعَالَى، لأَنَّ اللهَ لَمْ يَجْعَلِ الشِّرْكَ وَسِيلَةً إِلَيْهِ أَبَدًا، وَإِنَّمَا الشِّرْكُ مُبْعِدٌ عَنِ اللهِ سُبْحَانَهُ وَتَعَالَى: ﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴾ فَكَيْفَ يُجْعَلُ الشِّرْكُ وَسِيلَةً إِلَى اللهِ - تَعَالَى اللهُ عَمَّا يَقُولُونَ.

This is the *Shirk* of (their) forefathers and those who follow them, it is one and the same - even if they call it *Al-Wasīlah*, it is still considered *Ash-Shirk*. Further, it is not the *Wasīlah* that Allāh has permitted as He indeed never made *Ash-Shirk* as a *Wasīlah* to Him, but rather *Ash-Shirk* only distances one from Allāh: **"Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimn* (polytheists and wrongdoers) there are no helpers."** [Al-Mā'idah 5:72] How then can *Ash-Shirk* be made as a *Wasīlah* to Allāh? Allāh is far above what they say!

الشَّاهِدُ مِنَ الآيَةِ : أَنَّ فِيهَا دَلِيلاً عَلَى أَنَّ هُنَاكَ مِنَ الْمُشْرِكِينَ مَنْ يَعْبُدُ الصَّالِحِينَ، لأَنَّ اللهَ بَيَّنَ ذَلِكَ وَبَيَّنَ أَنَّ هَؤُلاءِ الَّذِينَ تَعْبُدُونَهُمْ هُمْ عِبَادٌ فُقَرَاءُ: ﴿ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ ﴾ يَعْنِي: يَتَقَرَّبُونَ إِلَيْهِ بِالطَّاعَةِ ﴿ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ ﴾ يَتَسَابَقُونَ إِلَى اللهِ جَلَّ وَعَلاَ بِالْعِبَادَةِ لِفَقْرِهِمْ إِلَى اللهِ وَحَاجَتِهِمْ ﴿ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ﴾ وَمَنْ كَانَ كَذَلِكَ فَإِنَّهُ لاَ يَصْلُحُ أَنْ يَكُونَ إِلَهًا يُدْعَى وَيُعْبَدُ مَعَ اللهِ عَزَّ وَجَلَّ.

In this verse is an evidence that there are amongst the polytheists those who worship the pious, as Allāh indeed has demonstrated this; He has also clarified that those who are worshipped are merely needy servants, **"Those whom they call upon desire (for themselves) means of access to their Lord (Allāh)"** - meaning: they get closer to Him with acts of obedience. **"As to which of them should be the nearest"** i.e. they are foremost to Allāh with worship because they are in need of Him, and what they want is **"hope for His mercy and (they) fear His torment"**. And whosoever's condition is like this, he does not

deserve to be a deity who can be called and worshipped besides Allāh.

ودليلُ الأحجار والأشجار قولُه: ﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ • وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰ﴾

The evidence for the trees and the stones is the saying of Allāh: Have you then considered AlLât, and Al`Uzza (two idols of the pagan Arabs), And Manāt (another idol of the pagan Arabs), the other third." [An-Najm 53: 19-20]

Explanation

قَوْلُهُ: (وَدَلِيلُ الأَحْجَارِ وَالأَشْجَارِ .... إلخ) فِي هَذِهِ الآيَةِ دَلِيلٌ أَنَّ هُنَاكَ مَنْ يَعْبُدُ الأَحْجَارَ وَالأَشْجَارَ مِنَ الْمُشْرِكِينَ. فَقَوْلُهُ: ﴿أَفَرَءَيْتُمُ﴾ هَذَا اسْتِفْهَامُ إِنْكَارٍ، أَيْ: أَخْبِرُونِي، مِنْ بَابِ اسْتِفْهَامِ الإِنْكَارِ وَالتَّوْبِيخِ. ﴿ٱللَّٰتَ﴾ بِتَخْفِيفِ التَّاءِ: اسْمُ صَنَمٍ فِي الطَّائِفِ وَهُوَ عِبَارَةٌ عَنْ صَخْرَةٍ مَنْقُوشَةٍ، عَلَيْهَا بَيْتٌ مَبْنِيٌّ، وَعَلَيْهِ سَتَائِرُ، يُضَاهِي الْكَعْبَةَ، وَحَوْلَهُ سَاحَةٌ، وَعِنْدَهُ سَدَنَةٌ، كَانُوا يَعْبُدُونَهَا مِنْ دُونِ اللهِ عَزَّ وَجَلَّ، وَهِيَ لِثَقِيفٍ وَمَا وَالاهم مِنَ الْقَبَائِلِ، يُفَاخِرُونَ بِهَا.

Regarding the author's saying: "The evidence for the trees and the stones…etc": in this verse there is an evidence that amongst the polytheists there are some who worship stones and trees. Hence, Allāh's saying: "Have you then considered" means: "Inform me…" It is an interrogative denial as well as a scolding to them. "Al-Lāt" with a soft *tā* (ت), is the name of an idol in Aṭ-Ṭā'if. It was in the form of a sculptured rock with a house built above it, which had curtains, so as to compete with the Ka'bah, around it was a public square, along with some custodians who used to worship it besides Allāh. It used to belong to the people of *Thaqīf* along with sponsoring tribes and they all were proud of it.

وَقُرِئَ: ﴿أَفَرَءَيْتُمُ ٱللَّاتَّ﴾ بِتَشْدِيدِ التَّاءِ، اسْمُ فَاعِلٍ مِنْ (لَتَّ يَلُتُّ)، وَهُوَ: رَجُلٌ صَالِحٌ كَانَ يَلُتُّ السَّوِيقَ وَيُطْعِمُهُ لِلْحُجَّاجِ، فَلَمَّا مَاتَ بَنوا عَلَى قَبْرِهِ بَيْتًا، وَأَرْخَوا عَلَيْهِ السَّتَائِرَ، فَصَارُوا يَعْبُدُونَهُ مِنْ دُونِ اللهِ عَزَّ وَجَلَّ، هَذَا هُوَ اللاَّتُّ.

The previous verse was also recited this way: "Have you then considered Al-Lātta" with a double *tā'*, which is an active participle, derived from (لَتَّ يَلُتُّ); [Al-Lātta] was a pious man who used to mix fine flour with water for the pilgrims, then when he died they built a house on the top of his grave, and loosened the curtains over it and started worshipping it besides Allāh; this is who Al-Lāt was.

﴿ وَٱلْعُزَّىٰ ﴾: شَجَرَاتٌ مِنَ السَّلَمِ فِي وَادِي نَخْلَةٍ بَيْنَ مَكَّةَ وَالطَّائِفِ، حَوْلَهَا بِنَاءٌ وَسَتَائِرُ، وَعِنْدَهَا سَدَنَةٌ، وَفِيهَا شَيَاطِينُ يُكَلِّمُونَ النَّاسَ، وَيَظُنُّ الْجُهَّالُ أَنَّ هَذَا الَّذِي يُكَلِّمُهُمْ هُوَ نَفْسُ هَذِهِ الشَّجَرَاتِ أَوْ هَذَا الْبَيْتُ الَّذِي بَنَوْهُ مَعَ أَنَّ الَّذِي تُكَلِّمُهُمْ هِيَ الشَّيَاطِينُ لِتُضِلَّهُمْ عَنْ سَبِيلِ اللهِ، كَانَ هَذَا الصَّنَمُ لِقُرَيْشٍ وَأَهْلِ مَكَّةَ وَمَنْ حَوْلَهُمْ.

As for "Al-`Uzza", it was a collection of acacia trees in a place called Wādī Nakhlah between Makkah and Aṭ-Ṭā'f; around them was a building and curtains along with some custodians. Some devils by it used to talk to people, and the ignorant people used to think that the trees or house did the talking. Nevertheless, the devils were the ones who used to talk to them to lead them astray from the path of Allāh. This idol belonged to Quraysh and the people of Makkah and those around them.

﴿ مَنَوٰةَ ﴾: صَخْرَةٌ كَبِيرَةٌ فِي مَكَانٍ يَقَعُ قَرِيبًا مِنْ جَبَلِ قُدَيْدٍ، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَكَانَتْ لِخُزَاعَةَ وَالأَوْسِ وَالْخَزْرَجِ. وَكَانُوا يُحْرِمُونَ مِنْ عِنْدِهَا بِالْحَجِّ، وَيَعْبُدُونَهَا مِنْ دُونِ اللهِ، فَهَذِهِ الأَصْنَامُ الثَّلَاثَةُ هِيَ أَكْبَرُ أَصْنَامِ الْعَرَبِ.

On the other hand, "Manāt" was a big rock in a place near to Qudayd mountain, between Makkah and Al-Madīnah, and belonged to Khuzā'ah, Al-Aws and Al-Khazraj. They use to make Iḥrām[14] therefrom to go for pilgrimage and also worshiped it besides Allāh. Hence, Al-Lāt , Al-'Uzza and Manāt, were the three biggest idols the Arabs had.

[14] To be in a state of ritual consecration (of a Mecca pilgrim).

قال تعالى: ﴿ أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ • وَمَنَوٰةَ ﴾ هَلْ أَغْنَتْكُمْ شَيْئًا؟ هَلْ نَفَعَتْكُمْ؟ هَلْ نَصَرَتْكُمْ؟ هَلْ كَانَتْ تَخْلُقُ وَتَرْزُقُ وَتُحْيِي وَتُمِيتُ؟ مَاذَا وَجَدْتُمْ؟ هَـذَا مِنْ بَابِ الإِنْكَارِ وَتَنْبِيهِ الْعُقُولِ إِلَى أَنْ تَرْجِعَ إِلَى رُشْدِهَا، فَهَذِهِ إِنَّمَا هِيَ صَخَرَاتٌ وَشَجَرَاتٌ لَيْسَ فِيهَا نَفْعٌ وَلاَ ضَرٌّ، مَخْلُوقَةٌ.

Allāh said: "Have you then considered AlLât, and Al-`Uzza; and Manāt..." Did they grant you victory? Were they able to create, provide, give life and make others die? What did you find in them? This is a form of disapproval and draws the intellects attention to return back to their consciousness, thus what they worship is nothing more than created rocks and trees that neither benefit nor harm them.

وَلَمَّا جَاءَ اللهُ بِالإِسْلاَمِ وَفَتَحَ رَسُولُ اللهِ ﷺ مَكَّةَ الْمُشَرَّفَةَ أَرْسَلَ الْمُغِيرَةَ بْنَ شُعْبَةَ وَأَبَا سُفْيَانَ بْنَ حَرْبٍ إِلَى (اللاَّتِ) فِي الطَّائِفِ فَهَدَمَاهَا بِأَمْرِ رَسُولِ اللهِ ﷺ، وَأَرْسَلَ خَالِدَ بْنَ الْوَلِيدِ إِلَى الْعُزَّى فَهَدَمَهَا وَقَطَعَ الأَشْجَارَ وَقَتَلَ الْجِنِّيَّةَ الَّتِي كَانَتْ فِيهَا تُخَاطِبُ النَّاسَ وَتُضِلُّهُمْ وَمَحَاهَا عَنْ آخِرِهَا وَالْحَمْدُ للهِ، وَأَرْسَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ إِلَى (مَنَاةَ) فَهَدَمَهَا وَمَحَاهَا، وَمَا أَنْقَذَتْ نَفْسَهَا فَكَيْفَ تُنْقِذُ أَهْلَهَا وَعِبَادَهَا؟

When Islām came and the Messenger of Allāh ﷺ conquered the honourable city of Makkah, he sent Al-Mughīrah ibn Shu'bah and Abū Sufyān ibn Ḥarb ﷺ to Al-Lāt in Aṭ-Ṭā'if and ordered them to destroy it; he sent Khālid ibn Al-Walīd ﷺ to Al-'Uzzā which the latter then destroyed, cut its trees, killed the female *jinni* and wiped it off completely; all praise belongs to Allāh; the Messenger of Allāh ﷺ also sent Alī ibn Abī Ṭālib ﷺ to Manāt to destroy it and wipe it off. At the time Manāt did not save itself so how could it save its people and those who used to worship it?

﴿ أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ • وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴾ أَيْنَ ذَهَبَتْ؟، هَلْ نَفَعَتْكُمْ؟ هَلْ مَنَعَتْ نَفْسَهَا مِنْ جُنُودِ اللهِ وَجُيُوشِ الْمُوَحِّدِينَ؟ فَهَذَا فِيهِ دَلِيلٌ عَلَى أَنَّ هُنَاكَ مَنْ يَعْبُدُ الأَشْجَارَ وَالأَحْجَارَ، بَلْ إِنَّ هَذِهِ الأَصْنَامَ الثَّلاَثَةَ كَانَتْ هِيَ أَكْبَرَ أَصْنَامِهِمْ وَمَعَ هَذَا مَحَاهَا اللهُ مِنَ

الْوُجُودِ, وَمَا دَفَعَتْ عَنْهَا وَلاَ نَفَعَتْ أَهْلَهَا فَقَد غَزَاهُمْ رَسُولُ اللهِ ﷺ وَقَاتَلَهُمْ وَلَمْ تَمْنَعْهُمْ أَصْنَامُهُمْ، فَهَذَا فِيهِ مَا اسْتَدَلَّ لَهُ الشَّيْخُ رَحِمَهُ اللهُ أَنَّ هُنَاكَ مَنْ يَعْبُدُ الأَحْجَارَ وَالأَشْجَارَ.

"Have you then considered Al-Lāt, and Al-`Uzza, and Manāt, the other third?" Where did they go? Did they benefit you? Did they save themselves from the troops of Allāh, the army of monotheists? This contains an evidence that there are people who worship trees and stones. However, these three idols were the biggest the polytheists had, yet Allāh has wiped them off from existence. These three idols could neither defend themselves nor profit those who used to worship them when the Messenger of Allāh ﷺ fought them and their idols benefited them not. This is what the Sheikh deduced: that there are people who worship stones and trees.

يَا سُبْحَانَ اللهِ! بَشَرٌ عُقَلاَءَ يَعْبُدُونَ الأَشْجَارَ وَالأَحْجَارَ الْجَامِدَةَ الَّتِي لَيْسَ فِيهَا عُقُولٌ وَلَيْسَ فِيهَا حَرَكَةٌ وَلاَ حَيَاةٌ، أَيْنَ عُقُولُ الْبَشَرِ؟ تَعَالَى اللهُ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

So, glory to Allāh! How can rational people worship inanimate trees and stones that cannot move nor live? Where are people's intellects? Be Allāh raised far above of what they say.

وَحَدِيْثُ أَبِيْ وَاقِدٍ اللَّيْثِي رضي الله عنه قَالَ: «خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيَنُوطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُوْلَ اللهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ...» الحديث.

And the Hadith of Abi Waqid al-Laythi ﷺ who said: "We went out with Prophet ﷺ to Hunayn while we had just left disbelief. The polytheists had a tree, which they used to frequent and hang their swords upon. It was called '*Dhaat Anwaat* (possessor of the medals of honour)'. We passed by a tree and said: 'O Messenger of Allah! Make for us a *Dhaat Anwaat* as the one they have'...etc." [Recorded by Al-Tirmidhi who declared it Sahih]

Explanation

عَنْ أَبِي وَاقِدٍ اللَّيْثِيْ رَضِيَ اللهُ عَنْهُ، وَكَانَ مِمَّنْ أَسْلَمَ عَامَ الْفَتْحِ عَلَى الْمَشْهُورِ سَنَةَ ثَمَانٍ مِنَ الْهِجْرَةِ، يُقَالُ لَهَا : (ذَاتَ أَنْوَاطٍ) وَالأَنْوَاطُ جَمْعُ نَوْطٍ وَهُوَ: التَّعْلِيقُ، أَيْ : ذَاتَ تَعَالِيقَ، يُعَلِّقُونَ بِهَا أَسْلِحَتَهُمْ لِلتَّبَرُّكِ بِهَا، فَقَالَ بَعْضُ الصَّحَابَةِ الَّذِينَ أَسْلَمُوا قَرِيبًا وَلَمْ يَعْرِفُوا التَّوْحِيدَ تَمَامًا. (اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ)، وَهَذِهِ بَلِيَّةُ التَّقْلِيدِ وَالتَّشَبُّهِ، وَهِيَ مِنْ أَعْظَمِ الْبَلاَيَا، فَعِنْدَ ذَلِكَ تَعَجَّبَ النَّبِيُّ ﷺ وَقَالَ: (اللهُ أَكْبَرُ!، اللهُ أَكْبَرُ!، اللهُ أَكْبَرُ!) وَكَانَ ﷺ إِذَا أَعْجَبَهُ شَيْءٌ أَوْ اسْتَنْكَرَ شَيْئًا فَإِنَّهُ يُكَبِّرُ أَوْ يَقُوْلُ : (سُبْحَانَ اللهِ) وَيُكَرِّرُ ذَلِكَ. (إِنَّهَا السُّنَنُ) أَيْ: الطُّرُقُ الَّتِي يَسْلُكُهَا النَّاسُ وَيَقْتَدِي بَعْضُهُمْ بِبَعْضٍ، فَالسَّبَبُ الَّذِي حَمَلَكُمْ عَلَى هَذَا هُوَ اتِّبَاعُ سُنَنِ الأَوَّلِينَ وَالتَّشَبُّهِ بِالْمُشْرِكِينَ.

The hadith is narrated by Ab- Wāqid Al-Laythī ﷺ and what is widely known is that he embraced Islām in the year of Al-Fatḥ, year 8 A.H. "It used to be called '*Dhāty Anwāṭ*': *Al-Anwāṭ* is the plural of *Nawṭ* which is something that is hung; i.e. it was something things were hung upon. It was one the practice of the polythiests to hang their arms onto *Dhāt Anwāṭ* for blessings, then some companions ﷺ,

who just recently embraced Islām and did not understand the *Tawḥīd* fully, said: "Make for us *Dhāt Anwāṭ* like they (*Al-Mushrik- n*) have a *Dhāt Anwāṭ.*" This is the evil of imitation and copying others, which is one of the worst things a person can fall into. At the time, the Prophet ﷺ got surprised and said: "Allāhu Akbar, Allāhu Akbar, Allāhu Akbar!" Whenever the Prophet ﷺ liked or condemned something he would make *Takbīr*, or he would say instead "Subḥāna llāh", and say it more than once. "Verily, these are the *Sunan*" i.e. ways which people follow take others as examples; you are behaving in a manner by following the *Sunan* of your forefathers and imitating the polytheists.

(قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَتْ بَنُوا إِسْرَائِيلُ لِمُوسَى: ﴿ ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴾ مُوسَى عَلَيْهِ السَّلامُ لَمَّا تَجَاوَزَ الْبَحْرَ بِبَنِي إِسْرَائِيلَ وَأَغْرَقَ اللهُ عَدُوَّهُمْ فِيهِ وَهُمْ يَنْظُرُونَ، مَرُّوا عَلَى أُنَاسٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ مِنَ الْمُشْرِكِينَ، فَقَالَ هَؤُلاءِ لِمُوسَى عَلَيْهِ السَّلامُ: ﴿ ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴾ أَنْكَرَ عَلَيْهِمْ وَقَالَ: ﴿ إِنَّ هَـٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ۝ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَـٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَـٰلَمِينَ ﴾

"You have said, by the one in whose Hand is my soul, the same thing Banū Isrā'īl said to Mūsā ﷺ: '"Make for us an *ilāhan* (a god) as they have *āliha* (gods)!" He said: "Verily, you are a people who know not!"' [Al-A'rāf 7: 138] When M- sā ﷺ crossed the sea with Banū Isrā'īl, after Allāh drowned their enemy whilst they were looking, they passed by some polytheists who were devoting themselves to some idols of theirs. After seeing that, they said to M- sā ﷺ: "Make for us an *ilāhan* (a god) as they have *āliha* (gods)." He said: "Verily, you are a people who know not". Mūsā refused to have anything to do with that and said: "Verily, these people will be destroyed for that which they are engaged in (idols-worship). He said: 'Shall I seek for you a god other than the (true) God, when it is Allāh who has endowed you with gifts above the nations?'" [Al-A'rāf 7: 139-140]

أَنْكَرَ عَلَيْهِمْ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا أَنَّ نَبِيَّنَا مُحَمَّدٌ ﷺ أَنْكَرَ عَلَى هٰؤُلَاءِ وَلَكِنْ هٰؤُلَاءِ وَهٰؤُلَاءِ لَمْ يُشْرِكُوا، فَبَنُوا إِسْرَائِيلُ لَمَّا قَالُوا هٰذِهِ الْمَقَالَةَ لَمْ يُشْرِكُوا لِأَنَّهُمْ لَمْ يَفْعَلُوا، وَكَذَلِكَ هٰؤُلَاءِ الصَّحَابَةُ لَوْ اتَّخَذُوا ذَاتَ أَنْوَاطٍ لَأَشْرَكُوا وَلَكِنْ اللهَ حَمَاهُمْ، لَمَّا نَهَاهُمْ نَبِيُّهُمْ انْتَهُوا، وَقَالُوا هٰذِهِ الْمَقَالَةَ عَنْ جَهْلٍ، مَا قَالُوهَا عَنْ تَعَمُّدٍ، فَلَمَّا عَلِمُوا أَنَّهَا شِرْكٌ انْتَهُوا وَلَمْ يُنَفِّذُوا، وَلَوْ نَفَّذُوا لَأَشْرَكُوا بِاللهِ عَزَّ وَجَلَّ.

Mūsā ﷺ censured what his companions requested just as our Prophet Muḥammad ﷺ censured his companions; yet neither they nor Banū Isrā'īl became polytheists, because they did not carry their request out. If the companions did a tree to seek blessings, they would have become polytheists as a result but Allāh protected them. That happened when the Prophet ﷺ prohibited them. They said these words out of ignorance and not with purpose; so when they came to it is *Ash-Shirk,* then stopped and did not carry anything out; if they did carry it out, they would have associated partners with Allah ﷻ.

فَالشَّاهِدُ مِنَ الْآيَةِ: أَنَّ هُنَاكَ مَنْ يَعْبُدُ الْأَشْجَارَ، لِأَنَّ هٰؤُلَاءِ الْمُشْرِكِينَ اتَّخَذُوا ذَاتَ أَنْوَاطٍ، وَحَاوَلَ هٰؤُلَاءِ الصَّحَابَةُ الَّذِينَ لَمْ يَتَمَكَّن الْعِلْمُ مِنْ قُلُوبِهِمْ حَاوَلُوا أَيْ يَتَشَبَّهُوا بِهِمْ لَوْلَا أَنَّ اللهَ حَمَاهُمْ بِرَسُولِهِ ﷺ.

The evidence from the verse is that there are people who worship trees, because the polytheists used *Dhātu Anwāṭ* as a medium of worship, and the group of companions ﷺ who were new to Islām and with little knowledge tried to imitate them, if had it not been for Allāh who protected them by means of his Messenger ﷺ.

الشَّاهِدُ: أَنَّ هُنَاكَ مَنْ يَتَبَرَّكُ بِالْأَشْجَارِ وَيَعْكُفُ عِنْدَهَا، وَالْعُكُوفُ مَعْنَاهُ: الْبَقَاءُ عِنْدَهَا مُدَّةً تَقَرُّبًا إِلَيْهَا. فَالْعُكُوفُ هُوَ: الْبَقَاءُ فِي الْمَكَانِ. فَدَلَّ هٰذَا عَلَى مَسَائِلَ عَظِيمَةٍ:

The point is that there are people who seek blessings from trees and they stay in the place for some time to get closer to it. In what been mentioned there are some significant matters:

الْمَسْأَلَةُ الأُوْلَى: خَطَرُ الْجَهْلِ بِالتَّوْحِيدِ، فَإِنَّ مَنْ كَانَ يَجْهَلُ التَّوْحِيدَ حَرِيٌّ أَنْ يَقَعَ فِي الشِّرْكِ وَهُوَ لاَيَدْرِي، وَمِنْ هُنَا يَجِبُ تَعَلُّمُ التَّوْحِيد وَتَعَلُّمُ مَا يُضَادُّهُ مِنَ الشِّرْكِ حَتَّى يَكُونَ الإِنْسَانُ عَلَى بَصِيرَةٍ لِئَلاَّ يُؤْتَى مِنْ جَهْلِهِ فَفِيهِ: خَطَرُ الْجَهْلِ, لاَ سِيَّمَا فِي أُمُورِ الْعَقِيدَةِ.

The first matter: The danger of ignoring *At-Tawḥīd* because disregard of it may cause one to fall into *Ash-Shirk* without realising it. As such, one should learn *At-Tawḥīd* along with that which is its opposite, namely *Ash-Shirk*. That way a person will have sure knowledge and will not commit *Ash-Shirk* as result of his ignorance, especially if he sees people practicing it and end up considering it to be right. Therefore, in this matter one can understand the danger of Shirk especially in issues of creed.

ثَانِيًا: فِي الْحَدِيثِ خَطَرُ التَّشَبُّهِ بِالْمُشْرِكِينَ وَأَنَّهُ قَدْ يُؤَدِّي إِلَى الشِّرْكِ. قَالَ ﷺ: « مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ » فَلاَ يَجُوزُ التَّشَبُّهُ بِالْمُشْرِكِينَ.

The second matter: In this Ḥadīth one learns the danger of imitating the polytheists as doing so can lead to *Ash-Shirk*. The ﷺ said: "Whosoever imitates a group of people he is one of them". Therefore it is not allowed to imitate the polytheists.

الْمَسْأَلَةُ الثَّالِثَةُ: أَنَّ التَّبَرُّكَ بِالأَحْجَارِ وَالأَشْجَارِ وَالأَبْنِيَةِ شِرْكٌ وَإِنْ سُمِّيَ بِغَيْرِ اسْمِهِ لأَنَّهُ طَلَبَ الْبَرَكَةَ مِنْ غَيْرِ اللهِ مِنَ الأَحْجَارِ وَالأَشْجَارِ وَالْقُبُورِ وَالأَضْرِحَةِ وَهَذَا شِرْكٌ وَإِنْ سَمُّوهُ بِغَيْرِ اسْمِ الشِّرْكِ.

The third matter: Asking for the blessing of stones, trees, buildings, graves and tombs is *Shirk* even if people call it otherwise, because it involves seeking blessing from other than Allāh.

THE FOURTH PRINCIPLE

الْقَاعِدَةُ الرَّابِعَةُ: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكاً مِنَ الأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشِّدَّةِ وَمُشْرِكُوا زَمَانِنَا شِرْكُهُمْ دَائِمٌ؛ فِي الرَّخَاءِ وَالشِّدَّةِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَإِذَا رَكِبُواْ فِى ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

The fourth principle: The polytheists in our time are worse in committing *Ash-Shirk* than their earlier counterparts, who used to associate partners (with Allāh) in times of ease and worship Him sincerely in times of hardship; but the polytheists of our time, their *Ash-Shirk* is constant, during ease and hardship; And the evidence is the statement of Allāh the Most High: "And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others." [Al-Ankabūt 29:65]

Explanation

الْقَاعِدَةُ الرَّابِعَةُ وَهِيَ الأَخِيرَةُ: أَنَّ مُشْرِكِي زَمَانِنَا أَعْظَمُ شِرْكًا مِنَ الأَوَّلِينَ الَّذِينَ بُعِثَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ. وَالسَّبَبُ فِي ذَلِكَ وَاضِحٌ: أَنَّ اللهَ جَلَّ وَعَلاَ أَخْبَرَ أَنَّ الْمُشْرِكِينَ الأَوَّلِينَ يُخْلِصُونَ للهِ إِذَا اشْتَدَّ بِهِمْ الأَمْرُ، فَلاَ يَدْعُونَ غَيْرَ اللهِ عَزَّ وَجَلَّ لِعِلْمِهِمْ أَنَّهُ لاَ يُنْقِذُ مِنَ الشَّدَائِدِ إِلاَّ اللهُ كَمَا قَالَ تَعَالَى: ﴿ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَـٰنُ كَفُورًا ﴾ وفي الآية الأخرى: ﴿ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾ - يعني: مخلصين له الدعاء - ﴿ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ﴾ وفي الآية الأخرى: ﴿ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾ فَالأَوَّلُونَ يُشْرِكُونَ فِي الرَّخَاءِ، يَدْعُونَ الأَصْنَامَ وَالأَحْجَارَ وَالأَشْجَارَ.

"The fourth principle", and it is the last one, is that the polytheists of today are worse in terms of *Ash-Shirk* than the forefathers whom the Messenger of Allāh ﷺ was sent to. The reason is clear, namely Allāh has informed that the early polytheists, whenever they faced hardship, would worship Allāh faithfully and sincerely. In such a situation they would not ask anyone but Allāh ﷻ for they knew that none could save them in difficulties except Him, as He said: "And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful." [Al-Isrā' 17: 67] And in the other verse: "When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion" – i.e. sincere in making supplication to Him (Allāh); "but when He has delivered them safely to land, there are among them those that halt between (right and wrong)." [Luqmān 31: 32] And in the other verse: "But when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!" [Al-'Ankabūt 29: 65] Hence, at times of comfort, the forefathers give a share of their worship to others by calling on idols, stones, and trees.

أَمَّا إِذَا وَقَعُوا فِي شِدَّةٍ وَأَشْرَفُوا عَلَى الْهَلَاكِ فَإِنَّهُمْ لَا يَدْعُونَ صَنَمًا وَلَا شَجَرًا وَلَا حَجَرًا وَلَا أَيَّ مَخْلُوقٍ، وَإِنَّمَا يَدْعُونَ اللهَ وَحْدَهُ سُبْحَانَهُ وَتَعَالَى فَإِذَا كَانَ لَا يُخَلِّصُ مِنَ الشَّدَائِدِ إِلَّا اللهُ جَلَّ وَعَلَا فَكَيْفَ يُدْعَى غَيْرُهُ فِي الرَّخَاءِ.

As for times of distress and when they are about to perish, they would not supplicate to an idol, a tree, a stone, or anything created. They would only supplicate to Allāh alone ﷻ. Therefore, if Allāh is the only wne who can save others at times of distress, so can one call on other than Him at time of ease?

أَمَّا مُشْرِكُوا هَذَا الزَّمَانِ يَعْنِي: الْمُتَأَخِّرِينَ الَّذِينَ حَدَثَ فِيهِمِ الشِّرْكُ مِنْ هَذِهِ الْأُمَّةِ الْمُحَمَّدِيَّةِ فَإِنَّ شِرْكَهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشِّدَّةِ، لَا يُخْلِصُوْنَ للهِ وَلَا فِي حَالَةِ الشِّدَّةِ، بَلْ كُلَّمَا اشْتَدَّ بِهِمُ الْأَمْرُ اشْتَدَّ شِرْكُهُمْ وَنِدَاؤُهُم لِلْحَسَنِ وَالْحُسَيْنِ وَعَبْدُ الْقَادِرِ وَالرِّفَاعِي وَغَيْرِ ذَلِكَ، هَذَا شَيْءٌ مَعْرُوفٌ، وَيُذْكَرُ عَنْهُمُ الْعَجَائِبُ فِي الْبِحَارِ، أَنَّهُمْ إِذَا

اشْتَدَّ بِهِمُ الأَمْرُ صَارُوا يَهْتِفُونَ بِأَسْمَاءِ الأَوْلِيَاءِ وَالصَّالِحِينَ وَيَسْتَغِيثُونَ بِهِمْ مِنْ دُوْنِ اللهِ عَزَّ وَجَلَّ.

As for the polytheists of today, amongst the Muḥammadan nation, who fell into committing *Ash-Shirk*, their *Ash-Shirk* is permanent, both in times of comfort and distress. They do not call Allāh, offering Him sincere devotion at times of distress, instead their *Ash-Shirk* increases and they start to call Al-Ḥasan, Al-Ḥusayn, 'Abd Al-Qādir, Ar-Rifā'ī and others. This is something known besides what is reported about them in terms of strange even when they are out in the sea; when facing difficulties, they start calling out names of *Al-Awliyā'*.

لأَنَّ دُعَاةُ الْبَاطِلِ وَالضَّلاَلِ يَقُولُوْنَ لَهُمْ: نَحْنُ نُنْقِذُكُمْ مِنَ الْبِحَارِ، فَإِذَا أَصَابَكُمْ شَيْءٌ اهْتِفُوا بِأَسْمَائِنَا وَنَحْنُ نُنْقِذُكُمْ. كَمَا يُرْوَى هَذَا عَنْ مَشَايِخِ الطُّرُقِ الصُّوفِيَّةِ، وَاقْرَءُوْا إِنْ شِئْتُمْ (طَبَقَاتُ الشَّعْرَانِي) فَفِيهَا مَا تَقْشَعِرُ مِنْهُ الْجُلُوْدُ مِمَّا يُسَمِّيهِ كَرَامَاتُ الأَوْلِيَاءِ، وَأَنَّهُمْ يُنْقِذُونَ مِنَ الْبِحَارِ، وَأَنَّهُ يَمُدُّ يَدَهُ إِلَى الْبَحْرِ وَيَحْمِلُ الْمَرْكَبَ كُلَّهُ وَيُخْرِجُهُ إِلَى الْبَرِّ وَلاَ تَتَنَدَّى أَكْمَامُهُ، إِلَى غَيْرِ ذَلِكَ مِنْ تُرَّهَاتِهِمْ وَخُرَافَاتِهِمْ، فَشِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشِّدَّةِ، فَهُمْ أَغْلَظُ مِنَ الْمُشْرِكِينَ الأَوَّلِينَ.

This is due to the callers of falsehood and misguidance. They would, for example, say to the people: "We will save you once you are out in the sea. If you are afflicted with anything then call out our names and we will save you!" This is similar to what is reported about the Sheikhs of Sufi groups. If you wish, for more information, read the book "*Ṭabqāt Ash-Sha'rānī*"; you will find therein that which is bloodcurdling whilst he names it 'Miracles of *Al-Awliyā'*', claiming that these Awliyā' saved those in the seas to the point that one *Al-Waliyy* will stretch out his hand to the sea, pick up the whole ship and takes it out to the land without his sleeve getting wet. This is only one of their many superstitions and trifles that one can find in the abovementioned book. In brief, their *Ash-Shirk* is lasting in comfort and distress, so it is much heavier than that of the polytheists who existed at the time of the Prophet ﷺ.

وَأَيْضًا كَمَا قَالَ الشَّيْخُ فِي (كَشْفِ الشُّبُهَاتِ) مِنْ وَجْهٍ آخَرَ: (أَنَّ الأَوَّلِينَ يَعْبُدُونَ أُنَاسًا صَالِحِينَ مِنَ الْمَلاَئِكَةِ وَالأَنْبِيَاءِ وَالأَوْلِيَاءِ، أَمَّا هَؤُلاَءِ فَيَعْبُدُونَ أُنَاسًا مِنْ أَفْجَرِ النَّاسِ وَهُمْ يَعْتَرِفُونَ بِذَلِكَ، فَالَّذِينَ يُسَمُّونَهُمُ الأَقْطَابُ وَالأَغْوَاثُ لاَ يُصَلُّونَ، وَلاَ يَصُومُونَ، وَلاَ يَتَنَزَّهُونَ عَنِ الزِّنَا وَاللِّوَاطِ وَالْفَاحِشَةِ، لأَنَّهُمْ بِزَعْمِهِمْ لَيْسَ عَلَيْهِمْ تَكَالِيفٌ، فَلَيْسَ عَلَيْهِمْ حَرَامٌ وَلاَ حَلاَلٌ، إِنَّمَا هَذَا لِلْعَوَامِ فَقَطْ. وَهُمْ يَعْتَرِفُونَ أَنَّ سَادَتَهُمْ لاَ يُصَلُّونَ وَلاَ يَصُومُوْنَ، وَأَنَّهُمْ لاَ يَتَوَرَّعُونَ عَنْ فَاحِشَةٍ، وَمَعَ هَذَا يَعْبُدُونَهُمْ، بَلْ يَعْبُدُونَ أُنَاسًا مِنْ أَفْجَرِ النَّاسِ: كَالْحَلاَّجِ، وَابْنُ عَرَبِي، وَالرِّفَاعِي، وَالْبَدَوِي، وَغَيْرِهِمْ).

This is similar to what the Sheikh said[15] in "*Kashf Ash-Shubahāt*" from another aspect: "The forefathers used to worship pious beings amongst the angels, the Prophets and *Al-Awliyā'*, but as for their contemporaries, they worship people of the most dissolute status one can find. They themselves acknowledge this, thus those whom they call *Aqṭāb* and *Aghwāth*, they do not pray, do not fast and do not disdain from adultery and sodomy. This is due to the fact that they regard themselves to have reached a point where they are not required to do anything, namely there is no lawful or unlawful for them, and that is only for the common people. They confess that their masters are as bad as it been mentioned but they still worship them. Even worse than that, they worship people who are considered to be from the worst of criminals, such as Al-Ḥallāj, Ibn 'Arabī, Ar-Rifā'ī, Al-Badawī and others."

وَقَدْ سَاقَ الشَّيْخُ الدَّلِيلَ عَلَى أَنَّ الْمُشْرِكِينَ الْمُتَأَخِّرِينَ أَعْظَمُ وَأَغْلَظُ شِرْكًا مِنَ الأَوَّلِينَ، لأَنَّ الأَوَّلِينَ يُخْلِصُونَ فِي الشِّدَّةِ وَيُشْرِكُونَ فِي الرَّخَاءِ، فَاسْتَدَلَّ بِقَوْلِهِ تَعَالَى: ﴿ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

The Sheikh cited the evidence that the poythiests of today are worse in terms of *Ash-Shirk* than the ancestors, because the latter used to worship Allāh faithfully and sincerely in times of hardship and

[15] See, '*Khashf Ash-Shubuhāt*' pp. 169-170 within '*Mu'allafāt Al-Imām Al-Mujaddid*, the chapter that deals with the creed.

worship others besides Allāh in times of east. The evidence for that is the saying of the Most High: "**And when they embark on a ship, they invoke Allah, making their faith pure for Him only.**" [Al-'Ankabut 29:65]

وصلى الله وسلم على نبينا محمد، وآله وصحبه أجمعين.

May the blessing and peace be upon our Prophet Muḥammad, his family and all his companions.